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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

APRIL 20 to MAY 19

Healing: I now claim the quickening life of Jesus Christ, and I am healed.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: I believe in Thee as my inexhaustible resource, and I am prospered in all my ways.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY

PUBLICATION, EDITORIAL, AND EXECUTIVE OFFICES: 917 TRACY AVE., KANSAS CITY 6, MISSOURI

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor* — GEORGE E. CARPENTER, *Associate Editor*

VOLUME 102 — APRIL, 1945 — NUMBER 4

Health and Prosperity

THE BEATITUDES

CHARLES FILLMORE

JESUS IS universally admitted to have been the greatest teacher of morals and spiritual attributes the world has ever known, but that He taught finances or physiology even His most devout followers do not loudly proclaim. The reason for this seeming delinquency is our inability to rise to His plane of consciousness when we interpret His teaching. It is stated that when He gave the Beatitudes He "went up into the mountain: and when he had sat down, his disciples came unto him." Here is indicated the high state of consciousness in which the teacher "rests" with all his faculties giving attention. When the listeners are equally lifted up the teaching and its interpretation will be found to fit every phase of life.

The root meaning of the verb bless is "to bestow good things." Good things are the outer representation of good ideas. With ideas as the key we shall arrive at an interpretation that will cover the whole field of the

spiritual, moral, and physical activities of man.

"Blessed are the poor in Spirit: for theirs is the kingdom of heaven"; that is, *happy* are the poor in spirit—not necessarily the poor in this world's goods but persons not weighed down with possessions of any kind. It is true Jesus did say that it was harder for a camel to go through a needle's eye than for a rich man to get into heaven; but may not a rich man also have that rich consciousness which constitutes heaven? That depends on the importance placed upon riches by the possessor. If the possession of money, houses, lands, or stocks and bonds has separated him from the love of God, then external possessions will be a bar to the kingdom.

The rich young man who had kept all the commandments could not enter the kingdom, because he would not give up his love of "great possessions." Those who have large possessions usually trust in them for their security and happiness. They fear loss and lack. If any possession tends to unhappiness, it keeps the possessor from the spiritual joy that follows a consciousness of God's presence and His kingdom. So even a mind in possession of a rich knowledge of the temporal arts or sciences, if these fail to bring joy and satisfaction, is an obstacle to the inflow of the true riches, "treasures in heaven."

"Blessed are they that mourn: for they shall be comforted."

The comfort that God has given to those who mourn depends upon the importance they give to the cause of their mourning. Most mourning is over the loss of temporal things, things that can again be had with physical effort. Mourning of this kind is useless and futile, because it wastes the energy that might be used to retrieve

he possessions that are just around the corner.

Then there is the loss of friends that seem beyond ll replacement. Here we must lift our consciousness o that of God-Mind and realize that our nearest and earest are those who are one with us in Spirit and hereby brothers and sisters, sons and daughters, fathers nd mothers. As Jesus said, "Who is my mother? and ho are my brethren? . . . whosoever shall do the will f my Father who is in heaven, he is my brother, and ister, and mother."

The fact is that we cannot in Spirit be separated rom those we love. They may be put out of the body, ut their spirits continue to function and follow the esire of their hearts. Thousands are being comforted y the simple affirmation "There is no separation in pirit."

"Blessed are the meek: for they shall inherit the arth."

Considered from a material standpoint this state- ent or promise is ridiculous. It is the aggressive and ot the meek who inherit and possess the earth. As a romise of something that will exist under future arthly conditions it is of no practical value. Jesus romised that these things should come to pass on earth nd in His time or generation. Jesus was primarily con- dering spiritual things, and we all know that meekness entally opens the door to the inflow of ideas of all inds. For instance, the inventor knows that he must ake his mind receptive to new ideas, which he does y assuming a state of mental meekness. The "earth" ere referred to by Jesus is the radiant ether, of which he soil is a sediment or coarse precipitate. Prof. Albert instein says it is his experience that great ideas come fter he has relaxed and ceased from strenuous search

for his objective. It is this meek or receptive mind th
invites God ideas that man can use and that makes hi
possessor of the "earth" or real substance.

"Blessed are they that hunger and thirst after righ
eousness: for they shall be filled."

This promise is the sequence to "Seek, and ye sha
find; knock, and it shall be opened unto you." Eve
sincere desire to know God and His Truth is satisfie
We are as a rule too easily satisfied. The religious wor
is full of persons who have sought and received th
mere elements of spiritual Truth and then rested
the thought that they have it all, and who are sure th
the revelations they have received will set them at th
right hand of God with Jesus in a heaven of bliss. Ho
ever Truth is progressive, and the seeker should ev
be on the alert for new revelations. The hunger an
thirst of the soul for more of the good things of th
Spirit is paralleled by physical hunger and thirst. Th
Truth received today meets today's needs, but futu
needs will arise and the hunger and thirst for spiritu
food to meet those needs should be kept active. So
not become so filled with the Truth you have that the
is no room in the "inn" of your mind for more, but op
your mind to the "light of the world" born in yo

"Blessed are the merciful: for they shall obta
mercy."

Mercy is a combination of forgiveness, forbearanc
and equality. We forgive our enemies because we kno
that if they understood all the factors that enter in th
would not do as they have done. "Father, forgive ther
for they know not what they do," said the sadly m
understood Man of Galilee who was killed by the i
norant mob.

Then again we forbear to condemn or persecu

ecause of our race unity, the unity of all men and
omen expressed in the jingle "The Colonel's Lady
n' Judy O'Grady are sisters under their skins." We
re liable to the same shortcomings and sins, and living
urselves in glass houses, we should be careful how we
row stones. "He that is without sin among you, let
im first cast a stone at her," warned the wise Jesus.

"Blessed are the pure in heart: for they shall see
od."

The heart is the seat of the soul or ideal realm in its
st manifestation. This is where an understanding of
etaphysics is necessary to the study of Truth as taught
Jesus. Religion without metaphysics is a tale half told.
sus talked a great deal about knowing the Truth and
s consequences. How can one know anything without
e use of the mind? So we must know the nature of
e mind and how it works before we can truly interpret
e sayings of Jesus. Thus the only source of our mind
God-Mind. God-Mind is composed of pure ideas,
hich ideas are incorporated into our soul or heart
nsciousness in and under divine law. When our heart
soul is charged with pure ideas the kingdom of
aven is established in us and will be organized in the
bstance or earth. In this way heaven is made manifest
the earth. It was in this pure state that Job was moved
proclaim, "Yet in my flesh shall I see God."

"Blessed are the peacemakers: for they shall be
lled sons of God."

Christian metaphysicians have found by experimen-
ion that they can dissolve antagonism and disunion
their church or social group by getting together and
lding thoughts of peace and harmony and denying
e power of thoughts of anger, ambition, and greed.
ep-seated turmoil requires that the words of peace

be affirmed silently in the group and then proclaim audibly with spiritual authority, in the name a through the power of Jesus Christ. This is in fulfillme of the promise "Where two or three are gathered t gether in my name, there am I in the midst of them "If ye shall ask anything in my name, that will I do

Jesus had the Son of God realization, and we c have it through Him. When enough of earth's inhal tants have established this realization we shall devel spiritual power sufficient to stop all wars and ma peace permanent in all the earth. This is one of t great works ahead of God's people. "He that believe on me, the works that I do shall he do also; and grea *works* than these shall he do."

"Blessed are they that have been persecuted f righteousness' sake: for theirs is the kingdom heaven."

Every religion has met with opposition and per cution in the beginning, and Christianity is no exc tion. But the race has evolved out of its physical c sciousness into a mental one, and the crucifixions a stake-burnings perpetuated by fanatics have abc ceased. Now persecution takes the form of an assur tion of superiority by majorities and arrogance on t part of ecclesiastical authorities. We are fast outgrowi this man-made religion, and the time is at hand wh every claimant to religious authority will have to pr its claims by its works. The Master gave these signs accompanying His representatives: "And these si shall accompany them that believe: in my name sh they cast out demons; they shall speak with n tongues; they shall take up serpents, and if they dr any deadly thing, it shall in no wise hurt them; t shall lay hands on the sick, and they shall recover."

Joy Cometh in the Morning

FLORENCE McELWAIN

Part Two

AT LAST ALL was in readiness. The bags were packed with bread, nuts, and raisins sufficient to last until they should reach Jerusalem. The party was off. Benjamin and Rachel watched until they had disappeared around the bend of the rocky path that led to the village. The caravan had come in late in the night. Benjamin could hear the stamping feet of the camels and donkeys and the merry shouts and songs of the pilgrims as they made ready to leave.

It seemed an eternity to Benjamin before the now familiar figure of the stranger reappeared around the bend in the trail.

"Here, take Rachel's crutches," Josiah commanded. Sweeping the little girl up in his arms, the stranger strode down the steep path, Benjamin following.

The sun was not yet up. Doves cooed. A flash of cinnamon red darted among the leaves of an old olive tree, and closely followed the shrill whooping cry of the hoopoe. Had Nazareth ever been so beautiful, he wondered, as his eyes swept the fields crowded with the bright scarlet of the lilies of the field and the golden clover. He took deep breaths of the sweet fragrance of clover and cyclamens. The air was so fresh and cool. A turtledove darted past, his mournful cry answered by another far off.

"Lo, the winter is past, the rain is over *and* gone; the flowers appear on the earth; the time of the singing *of birds* is come, and the voice of the turtle [dove] is

heard in our land," Benjamin sang the familiar words joyously.

The end of the caravan was beginning to move slowly as they arrived. Josiah placed Rachel on a large camel and handed her the crutches.

"It will be easier for you to carry them than Benjamin," he remarked.

Rachel smiled happily. She too was excited, Benjamin knew by her quick breathing and her shining eyes. They were off for the Holy City and the wonderful Pool of Bethesda, where Rachel would be healed.

Never had he been so happy.

But presently the sun grew hotter. The heat was intense, and the dust of the narrow trail choked his dry throat. The jagged rocks cut through his sandals, bruising his feet.

He looked anxiously at Rachel high up on the back of the camel. She was swaying wearily. Fear clutched at his heart. Maybe his father had been right after all. Maybe the journey was too difficult for the little one. But it was too late to turn back now.

The heat grew more intense as the hours dragged on. At noon the caravan stopped to rest, and the travelers ate some bread and raisins. Benjamin relaxed thankfully. He was allowed little respite however, for soon they were off again. The heat grew greater and greater. The way was rough and Benjamin, trudging along with his eyes closed against the burning sun, began to stumble.

He scarcely knew when they stopped for the night. He remembered vaguely eating and hearing Josiah say, "Here is your bed." He had tumbled down upon the pile of blankets and had known no more.

It was still dark when he felt someone shaking

m and heard a voice saying, "Lazy one, get up it is me to be off."

Benjamin sprang up, then sat down suddenly, ifling a groan. Josiah laughed good-naturedly.

"Stiff? Never mind. It will pass."

Others had joined the caravan during the night. Benmin and Rachel were no longer at the end. In a few ours they came to the fording place in the river Jordan. sight of the deep swirling water Benjamin's heart nk. He looked at the camel—so tall. If only——

"Come, my lad," Josiah urged kindly. "It really is t so deep. The water will feel good to your feet."

Benjamin looked up at the camel again, then inged in after Josiah. The water did feel good to his uised feet. It was with reluctance that he finally mbed up on the opposite bank. Ahead of him etched the hot, narrow trail. Soon the coolness of the ter was forgotten as the hot dust enveloped the avan. Benjamin's eyes and throat ached. He stumbled er a rock and fell. Scrambling to his feet, he stumbled and on. Night came again at last.

Finally it was dusk of the fourth day. Benjamin natted on the ground and sleepily ate a chunk of dry ad. Suddenly a sharp cry pierced the twilight. Then re cries and screams and angry shouts.

"Robbers! Robbers!"

Dropping his bread, Benjamin sprang up. Josiah's nd rested lightly on his shoulder.

"Stay with the little one. See that no harm comes to . I will soon be back." He strode off into the dusk.

Benjamin put his arm around Rachel and tried to et her frightened sobs. Everywhere was excitement l confusion. Groups of shadowy figures melted away the darkness. At last the screams quieted. The

shouts grew less. Josiah returned smiling.

"All is well," he greeted. "The robbers scurri away faster than they came," he chuckled.

"Did they get anything?" Benjamin's voice shoc

"Not a thing, my boy. Too many of us. Now let sleep."

"Surely Jehovah has been merciful to us," Benjam murmured drowsily as he tumbled down on his pile blankets to sleep.

Toward the middle of the afternoon of the follo ing day, a glad shout sprang from the dry, dusty thro of the pilgrims. The Temple! There it was, all shi mering white in the afternoon sun, its golden spires a turrets gleaming. This was Jerusalem.

That night Benjamin ate at the house of Josia kinsman, servants attending him. But he was too tir and excited about the morrow to notice much of t splendor around him. They would go to the pool morrow.

It was the next afternoon before Josiah took th to the Pool of Bethesda. "I will leave you here," announced. "You know your way back, do you not?"

"Yes, Josiah ben Judah, I do. Thank you."

But when Josiah was gone, Benjamin felt queer a alone. He stared at the pool. It was so much lar than he had expected and there were so many gathe around it on all sides. Because of the Passover crowds were great. His mother was right. It would difficult to be first. The five porches around the p with their wide archways, were crowded with the la and the dumb and the blind. Several men were stretc out on dirty blankets. One lay on the very edge of stone wall with a palsied hand trailing in the wa Rachel clutched his sleeve.

"It is terrible, is it not?" she whispered in a small frightened voice.

Benjamin nodded. There seemed to be an air of "The waters have not been troubled for some time," expectancy among the group.

"The waters have not been troubled for some time," an old man informed Benjamin. "They will be any time now."

Benjamin's heart leaped. He must get Rachel in first. He must get close to the edge of the pool.

There were so many. A mother with her blind baby; dirty, half-starved, crippled children; old men and young. They all crowded forward eagerly, for only the first one would be healed. Yet they couldn't all be first. And who was to say which person had the right? Benjamin looked at his sister, her little legs withered; then to the mother with the blind baby.

Suddenly a new thought overwhelmed Benjamin. It was surely worse to be blind than lame—or was it? The idea troubled him. He tried to shake it off.

With Rachel following close behind, he edged his way through the crowds. Someone moved. Benjamin tucked under the arm of a tall man. He was in front—on the very edge of the pool! Triumphantly he pulled Rachel up by his side.

"Surely the angel will soon come and trouble the waters," a woman's voice behind him said hopefully. "I have waited so long."

"So have I" another discouraged voice broke in. "And so has that woman with the baby."

"And I," a deep voice growled. "I have been coming for several years, but someone else is always ahead of me."

Benjamin's black eyes met the soft brown of the

mother. She smiled. His heart warmed. Impulsively he beckoned for her to come. Reluctantly, with a puzzled expression on her dark face, she at last began to work her way through the crowd. When she had reached Benjamin, he said shyly:

"It is worse to be blind than lame. You take the place of my little sister."

The woman hesitated, clutching her baby tighter to her. Benjamin pushed her up.

"I will be right behind you," he said. "We will be next."

Too late he realized that he probably wouldn't be there next time! He shrugged. Who could tell?

Hour after hour they stood—not even a ripple on the waters. The shouts and greetings of the joyous Passover pilgrims reached them from the narrow streets. Venders called their wares. And then it was dusk, time to go home. Many stayed all night, but Benjamin had promised Josiah they would come home. Reluctantly he turned from the pool and pushed his way through the fast thinning crowd.

The second day went by in much the same way. Benjamin again forced a way so that the mother with the babe might stand nearest to the pool, and he and Rachel stood close behind. The waters were motionless.

The third day the mother with the babe was not there at all. Benjamin felt suddenly alone and very small as a group of strong beggars roughly shoved him and Rachel back from the pool. The waters remained unruffled.

It was the morning of the fourth day that Benjamin saw the mother again. She seemed to be waiting for him, for as he approached with Rachel hobbling by his side, she ran up to him, her face radiant.

"My son," she cried. "Because you are kind and good I returned to tell you of a man who heals the sick. He made my baby to see. Look, he sees you!" The brown eyes of the baby met Benjamin's gravely, unwaveringly. Then it smiled and reached out a tiny hand to Benjamin.

"Where is He? What is His name?" Benjamin cried excitedly.

"His name is Jesus. He was down at Bethany, beyond the Mount of Olives, but I believe He will come up to Jerusalem this evening. I heard His disciples talk of it."

Jesus! The man possessed of the devil! The one who worked for Beelzebub! Had not the good Rabbi Joseph spoken ill of Him? Benjamin shrank back. He looked again at the shining face of the mother, then at the baby. He squared his shoulders determinedly.

"Where is He?" Benjamin's voice rang out.

"I know not. But if you will wait for Him on the road that leads from Bethany, I doubt not you will see Him. He is a simple man. His clothes are not rich. His face is tired. But His eyes! They are the kindest, gentlest eyes in the world."

All morning he and Rachel waited where the mother had suggested. Early in the afternoon, tired and hot, they ate some bread and raisins and they lay back wearily. Two camel caravans passed; the road was crowded with travelers. But there was no sign of the man named Jesus.

Suddenly it began to grow dark. Rachel whimpered.

"It is only midafternoon, and it grows dark."

Benjamin patted her shoulder.

"It is probably a storm coming," he consoled. "Let

us go back. Tomorrow we will come again, and the good Jesus will heal you, little one."

It was growing darker. Josiah ben Judah was outside waiting for them when they returned.

"So, little ones, the blackness sent you scurrying home." He nodded wisely. "It is well. This darkness— it is strange." He stroked his beard thoughtfully.

Then the earth trembled and shook. Trees swayed almost to the ground, rocks were loosed and crashed to the courtyard, the house shook. Screams echoed up and down the narrow streets. Rachel clutched Benjamin's arms, crying wildly.

Benjamin lifted frightened eyes to Josiah. "Wh-what is it?" he stammered.

Josiah shook his head. "I know not."

Excited shouts reached them from the Temple.

"Go into the house, Rachel," Benjamin ordered, and Josiah strode out of the courtyard down toward the Temple. Benjamin followed.

"The veil of the holy of holies is rent" was the cry on all sides when they reached the Temple. Benjamin stopped, tugging at Josiah's sleeve.

"What does this mean?" he whispered.

Again Josiah shook his head. "I know not unless it be true that He was the Messiah."

"Who?"

"Jesus of Nazareth."

"Jesus!"

"It was He they crucified," Josiah answered slowly.

"Crucified!" Benjamin screamed. "He cannot be. He healed her baby of blindness. He was to heal Rachel. We have been waiting all day for Him." The boy began to sob.

Josiah patted him. "No, no, my lad. You are mud

o big for sobbing. Leave that for women and girls."

"Tell me about it," Benjamin choked.

"There is not much to tell. I was in the Temple this orning and heard of Him. He was being tried before late. Some said He was the Messiah, others that He as an impostor. The healings—some say they were the ork of Beelzebub, some say of God. Who knows?" siah shrugged. "It is the same Jesus of whom I spoke Nazareth."

He looked down at Benjamin. "I told you not to go Him here in Jerusalem," he rebuked.

Benjamin flushed. "I know. But He is good. I know e is. The kind mother would not have taken her by to Him had it been otherwise."

Josiah shrugged again. "I hear the waters were ubled this afternoon. I had hoped—but you were not ere."

"No, no!" Benjamin cried desperately. "It cannot true. Jesus crucified! The waters troubled! No!"

"Hush, my son," Josiah commanded. "If you had eyed, perhaps—but who knows?" he broke off ruptly. "Come, let us return."

All through the Sabbath Benjamin dragged about e house of Josiah's rich kinsman. It was so big—four oms. Their elegance choked him. He wondered if his other would like beautiful silk gowns such as these omen all wore. Hot tears suddenly stung his eyes. o. He liked the rough woolens better. His mother was re now, somewhere in this strange city, if only he ew where!

Talk ran on about Him, about this strange man us; about the women who would go and place spices the tomb, as was the custom. Benjamin decided to too.

Early the next morning he and Rachel followed group of women to the sepulcher where the body Jesus had been laid.

The women took no notice of them. They we talking sadly among themselves.

Arriving at the sepulcher, they all stopped, amaze A large rock lay at one side of the tomb.

"Someone has rolled the stone away," one of t women cried.

"Someone has stolen the body away!" one wh pered.

"How could they?" another questioned. "It wou be——" Her voice broke off abruptly.

Two men in shining garments were standing befo them. Benjamin drew in his breath sharply. He f Rachel hugging up to him. The children were afra and hid their faces.

A voice rang out: "Why seek ye the living amo the dead? He is not here, but is risen: remember h he spake unto you when he was yet in Galilee, sayi that the Son of man must be delivered up into t hands of sinful men, and be crucified, and the thi day rise again."

The angels disappeared.

The women looked at one another in awe.

"Yes, yes, we remember, do we not?"

Running out of the sepulcher, they hurried dov the path toward the city, talking excitedly. Benjam watched until they had disappeared.

It was quiet and peaceful in the garden. The brigl blue roller bird flashed about among the scarlet li of the field that covered the hillside. From the spreadi branches of the olive tree the song of the lark float out in the clear hush of the early morning. The smoc

ock from which the tomb had been cut gleamed as the irst ray of sun shone upon it.

Leaning against a tree, Benjamin watched his sister s she hobbled about among the flowers. If only he ould have found this Jesus while He yet lived. They ould not even go back to the pool, for on the morrow he caravan was to start back to Nazareth. And even if hey could have reached the pool once more, the waters night not be troubled again for months, maybe years.

"Why seek ye the living among the dead? He is not iere, but is risen." Was Jesus alive again? No, that ould not be.

Clutching a bunch of lilies in one small hand and beaming, Rachel hobbled up to him. "Look, are they not ovely?" Benjamin nodded absently.

Suddenly a great shining light appeared before he children. Rachel clutched Benjamin's sleeve, her iand shaking. The light seemed to grow brighter as a igure emerged, a figure in white flowing robes. Frightned, Benjamin stared at the ground. A voice, the sweetst voice he had ever heard, spoke gently:

"My son."

He dared not answer.

"Be not afraid," the gentle voice went on. "I am esus, whom ye seek. Look at me."

Benjamin obeyed. His eyes met those above—such beautiful eyes.

"Jesus!" he whispered. "He whom they crucified."

Jesus smiled and was gone. Benjamin stared and ubbed his eyes. Where was he? Where was the golden ight?

A glad cry made him turn around. Rachel was tanding alone—her crutches on the ground. Her face vas illumined—like that of the mother.

"Benjamin! Benjamin!" she shouted. "Look! I can walk!" Slowly she started to walk. Then faster and faster. Soon she was running and leaping about him.

"Rachel!" Benjamin's voice shook with awe. "Rachel!" he repeated. "You are healed—and by Jesus," he added, his voice rising in a triumphant shout.

He turned to the place where Jesus had stood a moment before. Old familiar words flashed before him: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Could it be the promised Messiah?

" 'Why seek ye the living among the dead? He is not here, but is risen.' " Benjamin repeated the words slowly. "Yes, He is risen, He lives. Jesus, the Messiah lives," he whispered reverently.

The End

EASTER

Out of the dark,
Out of the cold,
Freed from the husk,
Up from the mold,
Fragrant and beautiful,
White lilies bloom.

Fear into faith,
Love crowning love,
Pain into peace,
Heaven above,
Death into life again,
Christ from the tomb!

—*Marie Nettleton Carroll*

Christ's Legacy to Man

MABEL WILTON

CHRIST LEFT us a beautiful legacy when He left us Easter, for it shows us His empty tomb on the Judean hillside. Seeing this, we are assured that we may go forward without fear, confident that there are better things in store for us.

On Easter Sunday the whole world is united as one in glorifying Him. People gather from far and near in valleys and cathedrals, on mountaintops and hillsides, to hear again the glad words "Christ is risen." As they listen to these words they gain new hope, fresh confidence in living, and new rapture in their hearts.

During the early days of Christianity many centuries ago pilgrims gathered at great shrines to hear Christ's blessed assurance that life is immortal. But in order to be present at the great annual Easter festivities they had to travel many long, weary miles. Transportation was slow in those days, and to reach their destination meant traveling with little rest by night as well as by day, and at night they needed moonlight to guide them along the roads. So the date of Easter was determined by the moon. Easter Sunday was set aside as the first Sunday after the paschal full moon falling on or just after March 21. Thus from these early pilgrims we derive our method of fixing the date of Easter Sunday.

Easter Sunday is a movable feast therefore, and the date may vary. In extreme cases it may fall as early as March 22 and as late as April 25. In 1943, for the first time since 1886, it fell on the latter date.

When we think of Easter we think of it not only as

the day of Jesus' resurrection but also as the beginnin of spring. We think of it in these ways because it i truly a time of awakening both for man and for th earth. We connect the two because together they denot a time of new life, new hopes, new faith, and new trus in the realm of plants as well as in the soul of man.

Longfellow expressed the joy and beauty of Easte and springtime when he wrote these words:

" 'T was Easter Sunday. The full-blossomed trees
Filled all the air with fragrance and with joy."

Glorious indeed is the message of Easter, for i arouses in man a holier state of mind. It tells him tha exultant joy, triumphant hope, and a stimulating new ness of life will be his if he prepares his heart to accep them. Knowing this, he looks forward to the dawnin of Easter morning when he may lift his voice in joyou song and grateful prayer.

There are many ways of expressing our new-foun joys and hopes: with prayers, songs, smiles of happines words of kindness. Still another way is by donning ne clothing, especially a new hat or bonnet, on Easter Sun day. This we do not because of vanity alone, nor is it a all sinful. Indeed it is only human nature for peopl to want to display themselves in new finery at this tim It is just as much a part of Easter Day as it is of sprin itself. Man merely discards the old and drab for th bright and new. So in a measure he is expressing th new life and new hopes that fill his heart and soul. Ne Easter hats and clothing are much like the new blossom that come to life again in our gardens after a lon winter's sleep.

Women of course are especially jubilant about wea ing a new spring hat on Easter Sunday. Perhaps the ol saying may have something to do with it that the weare

f a new bonnet for the first time on Easter Sunday is ssured of happiness in love and of good luck the rest f the year.

Clothing however means little, nor do the most eautiful of church services and church decorations if e do not realize the true significance of the day itself nd all it really represents.

On Easter Sunday we examine anew the great herit-ge that is ours: the message and life of Jesus. It rings home to us the lesson that even though our oved ones have gone on we have His blessed assur-nce that they are safe in the arms of our loving Father.

Easter Sunday. Easter lilies. Faith in God. After ll it makes little difference to us whether it dawns right and fair or is ushered in by overcast skies of ray. It makes little difference if there is a deluge of ail or rain, for to us it is the day of days, the day hat symbolizes for us eternal life and everlasting eauty. On Easter Sunday we realize to the full the reat legacy Christ left us in His death and resurrec-on.

On Easter morning across the long years, over nine-en hundred of them, have echoed these words: "He risen." Today, as it always did in the past, Easter unday brings confidence and hope because of the hree words that tell of His resurrection. These same ords bring comfort and joy to every discouraged eart today just as they have done so many times in es past. They bring with them the sunshine that ispels the clouds of doubt and fear, and they mean st as much today as they did on every Easter Sunday the past.

At a dinner in Paris some years ago Victor Hugo oiced his faith in the Infinite and in the soul's im-

mortality in these words: "When I go down to th grave I can say, like many others, that I have finishe my day's work, but I cannot say I have finished my life My days will begin again the next morning. The tom is not a blind alley; it is a thoroughfare. It closes o the twilight to open on the dawn." Has not Chris Himself told us this very same thing in His own blesse words, when He said: "I am the resurrection, and th life: he that believeth on me, though he die, yet sha he live." Indeed this is His assurance to every doub ing heart.

Crosses are numerous and varied for the people c the world; they will burden themselves with crosses c their own making—crosses of mistakes, prejudice, hat jealousy, deceit—only to find themselves in their ow Gethsemane, there to suffer by self-imposed crucifixio

Every one of us goes through a Holy Week, inclu ing a Good Friday of suffering, heartaches, and worrie but we are encouraged and buoyed up by the know edge of a resurrection that will again restore peace an good will to a troubled world.

If we so will, we may all arise and learn to liv again. As individuals we may also know a resurre tion within our own heart by remembering the com forting words of our beloved Jesus, who gave H life upon the cross and then came forth from the tom on Easter morn. This is His lesson to us, and it is ju as He has promised; we can be born again, and th "stone" will be "rolled away." But we must be ready t accept Him into our heart on Easter morn and belie in His message to us.

All days are not alike. Easter Sunday is a day th quickens the heart with holy thoughts. It is our da of immortality, for it brings with it a hope of eter

glory that even the powers of death cannot shake.

"I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live." Beautiful words these are, and remembering them, we can take a new lease on life; we can look forward to the future with renewed faith and hope. Believing them, we can shed our old outworn fears and skepticisms and make a brand-new start. Trusting wholly in these assuring words of His, we can begin all over again and weave our life's pattern with more cheerful and more colorful threads.

Easter Sunday is a time to discard old heartaches, petty malice, imaginary hurts, and useless worries. On Easter Sunday we can come forth from our tomb of doubt and fear to grasp the deep spiritual Truth that the day engenders. Sad indeed is the soul that fails to step out of the tomb and partake of the day's everlasting joys.

Christ comes to us in so many ways at Easter, for it is then, more than at any other time, that we feel His living presence within ourselves as well as in the world about us. He seems to be present in the awakening buds in the garden, in the first sweet notes of the robin's song. His love seems to caress us in the warm winds that replace the biting winter blasts. Yes, Christ is very much in evidence at Easter time, and He makes His presence known in many familiar ways.

Easter Sunday. Again the world will be united in a great bond of Christian fellowship. In bomb-shattered homes and cathedrals and in hearts that have known life's bitter travail the resurrection of Christ will take place once more. With the dawn of another Easter morning the world will accept again with open hearts His sacred promise of eternal life.

Christ Is the Door

L. STEVENS HATFIELD

THROUGH THE STUDY of Truth we learn that in any declaration we may make in which we use the name of Jesus Christ reverently we contact the spiritual ethers in which the I AM lives and we open ourselves to the inflow of spiritual healing whether of body, or mind, or affairs. Knowing this, all Truth students should be healthy, happy, and successful.

The prime reason why we do not bring forth what we desire to see manifest in our life is that we do not subconsciously expect it. We speak words with our mouth, but we neither think them in our mind nor feel them in our heart. It is a proved fact that if we can once get the feel of a thing—possess it in mind—it is by way of being ours in our outward expression. Our body, our affairs, our environment tell the story of our mental life. As we think and feel so we live, so we out picture our thoughts in the physical world.

The blessings we desire are always spiritually omnipresent. If we want to see them manifested as realities in our life we must move towards them mentally. We must give thanks that they are now ours. The thinking faculty is the door through which the I AM comes forth from the invisible into the visible, and it is through this door that we must go to get into the presence of Spirit. We must know that whatsoever we desire is ours now. We must feel it so keenly, so joyously, and take hold of it so positively that it becomes manifest in visible, usable form for us.

Did you ever buy an article on time?

In passing an art shop one day a friend of mine vas so struck with the beauty of a painting on display n the window that she felt she must have it. She had n inner feeling that the artist had meant it for her vhen he painted it. But when she entered the shop nd learned the price the artist was asking for the anvas she was appalled. It was far and away beyond er means. Yet even so she still felt that the picture was ers, that she must have it.

Each day as she passed the shop window she stopped o admire "her picture," as she called it. Then one day he picture was gone. She was stupefied, amazed; fear ooded her being. That picture was hers; surely no one se could have it. She was new in the study of Truth, ut she had used it to the extent of her ability. She ad believed and prayed and listened for God to tell er how she could get possession of the picture. She elt it was hers, had accepted it mentally; she felt it ould not go to anyone else.

The shopkeeper greeted her warmly as she opened he shop door. He knew her desire for the picture. Be- g an artist himself, he knew how a desire for beauty n so suffuse one's whole being that there is scarcely oom for living outside it.

"The picture—have you sold it?" my friend said om the doorway.

The shopkeeper smiled. "No, it is still here," he id. "I merely removed it from the window. The artist ho painted it is in town for a few weeks, perhaps you n make a deal with him for a price."

A deal was made. My friend was to pay a nominal m down and the balance in monthly payments, the cture to stay with the shopkeeper until the final pay- ent was made.

From the minute the first payment was made, my friend told me, such a feeling of ownership surged over her that she felt the picture was already in her home. Though it would be several months before she could get possession of it she made a place for it on the wall of her living room, saw it hanging there, and enjoyed it in her mind. In speaking of the incident later she said waiting had developed a "have" consciousness. Even though the picture was not hers in its visible form she owned it mentally and enjoyed it as much with her mind as she came to do later with her eyes. As the weeks went by she learned the lesson of patient waiting, knowing that if what she wanted was right in the sight of God—and all good things unselfishly possessed are right in the sight of God—she could make it hers in the unmanifest, knowing that in due time it would be hers in the manifest.

We can always have what we can accept first in our mind and then in our feeling, holding onto it as a gift from God, the giver and the gift.

The only thing that can stand between us and our perfect expression of life in mind, body, and affairs is our own consciousness of inharmony, our belief in and acceptance of lack, of disease, of discord. In the Scriptures we are told that the door of health is before us. "I am the door; by me if any man enter in, he shall be saved." Accept the Christ in you as your healer and your health. Get the feeling of health. Assume the feeling if need be. Make a game of it. Imagine you are well and strong. Think how you would feel if you were aglow with health. Practice feeling healthy. Take your mind off your ailment and center it on Christ. "Behold, I have set before thee a door opened, which none can shut."

People pray for years for health, for a solution to a problem, for money to meet their daily needs and never get what they ask for. Why? Because they make no effort to lay hold of the thing they want. There must be more than asking. There must be a conscious taking hold of what we want. "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him." Take notice of that word door: if any man open the "door." The question is how are we to open the door? How do we open any door? We first lay hold of the knob, do we not? We turn it and push on the door. Not once do we doubt its opening. In Truth we liken the knob to whatever negative condition confronts us for the moment. We take hold of it with our faith, we push on the door, believe it will open, and we enter the room of our desire: hold to the vision of it until it becomes a reality.

It takes a really stupendous effort to feel well mentally when the physical body is in the grip of pain. But the effect in the way of peace and harmony and subsequent health is worth the effort. And always there must be an effort. There must be a doing on our part. Remember the command "Stretch forth thy hand." Let the Christ in you stretch forth your hand. He can do it if you cannot; for "greater is he that is in you than he that is in the world."

You must apply your prayer. You must take what you want mentally. Know that it is yours. Feel it taking hold in you and then "act" what you want as nearly as is in your power to do so at the present moment. You will find this power growing daily until you can "go in peace," your faith having made you whole.

If you ask for the help of God you must be prepared to take it. If it is peace you want, take peace. Hold

fast to it in your heart and mind even though the whole world about you is indulging in war. If it is health you want, feel health in your mind, act health in your body. You can smile no matter how down you may be for the moment, and that smile will prove a healing balm if held to long enough. Transfer it by degrees if need be from your mind to your heart, to your lips; it will flood your being with the healing rays of the Christ, and the door will open on a new world for you, a world of health and harmony and peace. It is possible to draw forth light and strength and life from your indwelling Christ just as it is possible to draw copious drafts of clean fresh air from the God ethers present about you everywhere. Learning to do it by ceaseless, patient practice is a large part of the secret of living.

For a very long time there was a person in my life who made my days unbearable and peopled my nights with disturbing dreams. Being most human, I devised ways and means of getting even with this person. Having an agile brain, I made this getting even seem quite innocent on my part. As far as I was concerned things just happened to him. But things happened to me too; things that I didn't like. I was half sick and always very tired. Nothing worked as it should. All my plans went awry. Still I was determined to change this person. I myself had no desire to change. Was I not older? And should not youth bend to its elders? But youth seldom does. It follows its own pattern of life, often wholly oblivious of any other pattern.

One day after a particularly stormy clash of wills I went to my room determined to find a solution for my problem. I would send the malefactor away. I would be done with dissension. I would live my own life the way I wanted to live it.

As I dropped down at my desk, my eyes alighted on the day's lesson in *Daily Word,* dealing with the harmony of God. "Our body and environment readily assume the character of our mental life. . . . 'live in peace.' " As I read these lines a power seemed drawing my eyes up and away from the book. Above my desk hangs a mirror. The reflection that now greeted me in that mirror was not sweet and Christlike by any means: an angry-looking woman with stern eyes and set mouth glared down at me.

I have a sense of humor. It is my saving grace, a priceless gift from my Father. At the sight of that belligerent face glaring down at me I laughed, and instantly the reflection changed; it was like lighting a candle in a dark room. "A door was opened unto me in the Lord." My eyes dropped to the book on my desk. The pages had turned in the slight breeze I had created in moving. What I saw now was "Christ love frees me from all faultfinding. I co-operate in love and understanding with all my associates." Love—all—stood out on the page like vibrant little flames. My mind dwelt on the word love. I looked up at the mirror. A smile had replaced the frown: love—a door open. What a shining vista! I thought of a bit of verse by Edwin Markham:

"He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in!"

Love. "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness," in strife and contention and inharmony.

It took some time to perfect myself in the art of doorkeeping but with the help of my mirror—Christ's

reflection—all things were made sweet and clear. I learned not only to open the door but sometimes to close it: "Enter thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment, until the indignation be overpast."

We must all knock daily at the door, trusting, knowing that it will open, knowing that only through the door can we come to the fullness of life. "He that entereth not by the door [the Christ] . . . is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. . . . I say unto you. I am the door of the sheep."

The symbolism of sheep, we are told, is thought. Let Christ in you be the door of your thoughts. Keep the door open to your good. Rest in the peace and knowledge that "the sheep follow him: for they know his voice." Learn to control your thought life by turning daily, hourly, to the Christ, the open door to your good.

"Think on these things" that you may "walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God." "Acquaint now thyself with him, and be at peace: Thereby good shall come unto thee."

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Seven Last Words of Jesus

ERNEST C. WILSON

REPRINTED BY REQUEST

I thirst.
My God, my God, why hast thou forsaken me?
Verily I say unto thee, To-day shalt thou be with me in Paradise.
Father, forgive them; for they know not what they do.
Behold, thy son . . . Behold, thy mother.
Father, into thy hands I commend my spirit.
It is finished.

IT WAS THE darkest hour in human history—yet to eyes of vision most fraught with promise of light. The gentlest and most loving of men was being crucified on Calvary hill. From the lips that had spoken so many words of blessing came a cry that ever since has puzzled men:

"Eloi, Eloi, lama sabachthani?"

"My God, my God, why hast thou forsaken me?" the familiar translation (though George M. Lamsa, modern Syrian scholar, declares that the proper translation is "My God, my God, for this was I kept").

Had God forsaken Jesus Christ on the cross? If the Father should desert this holiest of men, what hope then exists for any of us? Were all the assurances of old abrogated in Jesus? "I will not fail thee, nor forsake thee." Did not Jesus assure us that not only these promises of old, but others, too, should be fulfilled? How then could God have forsaken Jesus?

He did not.

Neither did Jesus believe that God had forsaken

Him. If so, would He have interceded with the Father for the forgiveness of His enemies, would He have commended His spirit into the Father's hands?

It is said that all men pray in times of dire distress even if they do not consciously pray at other times. Their prayer is not usually the consciously thought-out prayer of the cleric, but the spontaneous utterance of whatever, welling up from the subconsciousness, symbolizes prayer to them. Often it reaches back of all that they have learned in maturity to their childhood impressions and memories.

Men who have not consciously thought of God since childhood, except perhaps profanely, will involuntarily address their Maker as they reach the limits of their human resources and face disaster. A great jurist tells us that he has never met a man, even the most hardened criminal, who will not pray in time of great need. Of those of foreign birth who have learned English after coming to this country, it is said that in times of stress their speech reverts to that which they learned as little children.

I remember a friend of old, not a hardened criminal but a Truth student who had been reared in a Catholic family. In a time of great stress, faced with imminent peril to his life, all his worded affirmations failed him and he resorted involuntarily to an expression he had heard often as a child, "Ave Maria, Ave Maria!" But he says, it seemed to work as well as an affirmation and this suggests that after all not the form of words but the spirit of them, is important.

Bruce Barton, in his "What Can a Man Believe," tells of a hunter in Arkansas in pioneer days, whose horse was attacked by a buffalo. The hunter was unseated so that he hung between the horse's legs, as the

nfuriated bull charged. Involuntarily his lips formed
prayer, and there in the wilds, faced by the danger of
leath, he muttered,

"Lord, now I lay me down to sleep."

The horse wheeled the bull rushed past, and the
unter's life was saved. He had prayed the prayer that
e had first learned at his mother's knee.

We may grow up in dignity, we may formalize our
rayers, and even learn a different language, we may
ven grow away—or think we have grown away—from
eligious faith, yet in times of deep-felt need our heart
eaches past our mind and cries out the simple utterance
f prayer.

It was so with Jesus. He had reached into a know-
ng, conscious faith that was in some respects a far cry
rom the ancient prayers of His people. Very likely
He spoke Greek, as did the people around Him at His
rucifixion. They could not understand His words when
He cried out, "Eloi, Eloi, lama sabachthani!" They
hought He was calling upon Elijah.

He was praying an ancient prayer of His people.
See Psalms 22:1.)

He prayed in Aramaic.

It was the language He had learned as a little boy.

There were seven utterances of the Master on the
ross.

One of them is the one we have just considered, a
rayer wrung out of His human nature, His human
uffering. Only one other is at all like it. It is "I thirst."

Past the human anguish of the body, that cry of
esus speaks all the woes of men hungering and thirst-
g, as often they do not consciously realize, after right-
ousness.

We become thirsty and we drink; but we become

thirsty again. Life is like that. We thirst for some new experience, some new possession. We get it, and (maybe) for a time we are satisfied. But let us not be surprised if we thirst again.

Shall we ignore the world and its attractions then? Shall we be sophists and pessimists? Shall we avoid the pleasures of life because of possible disappointment?

Dodging a problem does not solve it. To give up trying because in trying we have found the wrong answer does not satisfy us. Nothing will satisfy us but the right answer, and only rarely has some great soul found it.

Such a one was sitting by a well one day when a woman of another race came to draw water. "Whosoever drinketh of the water that I shall give him shall never thirst," He said.

She was astonished, and no wonder! It was sufficiently surprising that He, a Jew, should speak to her a Samaritan; but what He said was even more surprising: "The water that I shall give him shall become in him a well of water springing up unto eternal life." More surprising still!

What is this water of which the Master spoke? What? that not merely allays but satisfies the thirst. We know that satisfaction is not in material things alone though it includes them, surely. They are accessories to happiness; but they must be coupled with happiness of mind to be enjoyable. And what does happiness of mind require? Continuous growth: increasing understanding of this water of life?

It is of those things that Christ spoke when He referred to the "well of water springing up unto eternal life."

It is for this water of the spirit that we all really thirst.

Three of the seven "words" of Jesus on the cross were for others in the human sense: "Verily I say unto thee, To-day shalt thou be with me in Paradise," spoken to the thief on the cross; "Father, forgive them; for they know not what they do," for the soldiers; and, "Behold, thy son . . . Behold, thy mother," spoken to Mary and to John.

How mighty were the words of Jesus, even on the cross, to dissolve evil and call forth good. Before we ask, God will answer, He had taught. Let us but turn to God, and we shall find that God has never turned from us, but still loves us, and forgives and helps us. Had God forgotten Jesus? No, not Jesus. Not even a miserable thief, tortured by His side. "Remember me when thou comest in thy kingdom," he gasps, and the strong answer of Jesus, wiping out the dark past, responds: "To-day shalt thou be with me in Paradise." Today—with—me in Paradise. No delay in the dear love of God, no "great gulf fixed" between His greatest son and one of the least. Paradise, peace, and rest, and renewal!

Even there on the cross, in the dark hour of pain, the thought of Jesus reached out to others, past the confusion of that spontaneous cry of childhood, into the calm knowing of His manhood!

Jesus did not see men as they were seen of other men. Past their human frailties of selfishness and avarice and cunning, He had seen a vision of man as God saw him in the beginning, as full of grace and truth, as having dominion over his personal world of sense and over the outer world of manifestation. When His impatience and His indignation were kindled against

men, it was because they so misrepresented the true and hidden self of them that He saw and because their ignorance of that finer self caused others grief.

As for Him, He was not misled. His faith was unfaltering. Let them do what they might, it was passing. Those who sat in darkness should see a great light. The light that He had found, they should find too. They were fearful, they were cunning, they were cruel, they were ill only because they did not see, they did not know, they did not understand. There was a light within them, the light of the Father's presence. To let that inner light shine forth was freedom. No darkness hid that brightness from His sight.

They would not wrong Him if only they understood. He was their friend. Some day men would call Him the greatest friend man had ever had. They would love Him as He loved them. If only they would understand!

Perhaps the nearest to defeat the Master ever knew was when men, the men who were near to Him in His earthly life, did not understand Him, even would harm Him. "Father," He cried, "forgive them; for they know not what they do."

In times of worldly success and favor there are many who gather around to acclaim and to share acclaim. In times of seeming adversity there often are few. But at the cross of Jesus there were two whom He dearly loved; two who dearly loved Him.

They were Mary, His mother, and John, the disciple. Whatever the bonds of friendship that may have linked them until then, the words of Jesus established a new tie. "Behold, thy mother," He said to John; and to Mary, "Behold, thy son!"

The words of Jesus are precious both because of

their scarcity and because of their import. Of all His words, perhaps these were most precious to Mary, for they tell what in His recorded words at least is not otherwise communicated. They tell of His deep love for His mother. From the beginning of His ministry Jesus did not see much of His family. Their meetings seem to have been few and not very satisfying. More and more Jesus was reaching out into the world. Away from them? It must have been frightening and confusing to them. To the traditional Jewish mind the discourses of Jesus were little short of heretical. They were unsettling to established authority. They menaced His own safety, even His life. Surely the thought of all this must have gone through Mary's mind there, at that lonely cross. Had her son misunderstood her anxiety? Had he grown so tall in spiritual stature as to have grown away from her? Did He think of her only in the impersonal way that His question of long before had implied. She remembered the words "Who is my mother? and who are my brethren?"

Here was His answer; warm and tender was His love of her: "Behold, thy son! . . . Behold, thy mother!" Even in the valley of the shadow His thought was for her. Though He was the Son of God and Christ of the world, yet too He was still her son, Jesus.

The dark hours are far spent. Soon the night will have passed and it will be morning, a morning whose light reaches across the years to us. As darkness descends we hear the words of a faith that was supreme over all the shadows of the world, "Father, into thy hands I commend my spirit," and then, ever so gently, "It is finished."

Gone is the pain, gone the darkness and the night. Beyond the dark cross of Calvary another cross rises;

but this one is a cross of light. Its radiance reaches out to us, a beam of faith and courage, new light and hope and understanding. Its message comes to us as one of freedom:

Beyond the shade of Calvary,
Beyond the night of gloom,
Beyond the mount of Olivet,
Beyond the guarded tomb,
The radiant light of Easter morn
And lilies all abloom!

"Where There Was a Garden"

Grace Noll Crowell

"Over the brook Kidron, where was a garden"—
All of spring is pictured in these lovely words:
The sparkling light on water, the silver sound of purling
The wind among the treetops, and the gay song of birds

Sad at first was the garden, with the Saviour kneeling
In that bitter hour while His comrades slept;
The bright brook stilled its laughter, the winds went softly
sighing,
And all the little flowers bowed their heads and wept

Then came the Easter morning "where was a garden";
The gold dawn brushed the hill, the sealed buds burst into
bloom,
The wild birds sang in chorus, the treetops dripped with music
And the Lord of light was standing beside an open tomb

Always since that morning, significant with gladness,
Men have loved a garden and given earnest care
To bed and shrub and border and the miracle of blooming
Sensing beyond their vision the white Christ standing there

The Upward Reach

ESTHER FRESHMAN

IN THE FULLNESS of time God sent to breathe and work upon this earth a master artist, who left within us the flame of creation that was to bring n enduring and blessed beauty to all of us. He left vith us His models, His sketchbook, His tools, the fine ruths of which can be fashioned the true values of life. 'his Divine Teacher put into our hands the material or creation and showed us how to use this "upward each" that is from the heart of God Himself.

The art of individual living is in our own hands, and ve, no less than Jesus Himself, can draw from the divine ource of all genius for the divine spark that makes life omething beautiful, something worthy of enduring.

In his inspiring book "As a Man Thinketh," James llen says: "Circumstance does not make the man; it eveals him to himself. . . . and man, therefore, as the ord and master of thought, is the maker of himself, he shaper and author of environment."

We may pause for a moment to admire another erson's achievement but never to envy, for there is no eed. Each individual has powers of creation of his wn, and what he admires he may emulate and even urpass if he so desires. It is not in what we have become hat we find our lasting interest, but in becoming. Life s never completed; it goes ever onward in its "upward each," a spire constantly pointing toward eternity.

The man we worship is the man of Galilee, who ved a life of deeds upon this earth. His entire time mong men was spent in exemplary action, in the per-

formance of works whereby He could show mankind the way of "becoming." He was constantly engaged in acts of creating, and the source from which He drew His power, His guidance, and His wisdom was His constant contact and communion with God. This truth was understood by the philosopher-artist Malvina Hoffman, who conceived the Hall of Man in the Field Museum at Chicago after a deep and comprehensive study of mankind around the globe. In concluding her book Miss Hoffman says: "To release oneself from material appetites and values, to rise above external desires, the body must be controlled by the higher mind."

In order more clearly to realize the true meaning here we perhaps should amplify or elaborate upon the word "sacrifice" used here. It is my personal opinion that no life lived in behalf of a mighty and ideal cause is ever sacrificed. It is given. It is dedicated, consecrated, devoted in a splendid service. Crystallizing his life force in this way, man is indeed following in the footsteps of the Great Teacher.

All life must have purpose, direction. It is only then that we may create. All creation has design, a pattern toward which the creator moves to fulfillment, realization. We do not just grow. Growth is directed. Look about you in nature. The rose, the dawning, the starlit heavens, all have the purpose of expression. Everything unfolds because of a reason, with a sense of direction. To quote Mr. Allen again:

"The vision that you glorify in your mind, the ideal that you enthrone in your heart—that you will build your life by, this you will become."

It is not just for the few to have a great vision by which to express themselves; this plan of life is for every one of us. The lack of such expression is evident

in the world today. Every part of life is meant to come into realization, and that part of life which is you is to be molded and shaped to your highest desire. God put the "upward reach" in every man; we are all parts of the whole longing toward perfection.

When we go to a concert and hear a symphony so magnificent that is as if God were speaking to us, or we go to the art gallery and stand before a miracle wrought by the master hand of an artist, or we read a majestic poem that inspires us for the rest of our life, we marvel and say, "It is a gift of God!" Then every day let us marvel at our own life, for life itself, our own individual life, is a gift from God. With the divine substance that is in our keeping we have no less opportunity to go to the source for inspiration that we need to make something of enduring value.

What are you molding out of your life substance, and how are you going about it? First, have you in your heart the mighty ideal you wish to produce? Remember visions are to be used. Ideals are to be realized. Thoughts must be shaped to convert these ideals into deeds of reality, into actions that are to serve. Do not see in your mind a vision and then build a barrier between it and your own creation. He who has the power to conceive in his mind's eye such a pattern of life as a fine vision promises will receive the strength, the wisdom, and the love needed to make it a reality if he will but ask that this be so.

God will be your mentor in your lifework if you will but seek Him. He will give you the skill, the knowledge, the divine spark you need to create beauty that may serve mankind, but He cannot do this if you do not permit Him to do so. Art without divinity cannot endure and so ceases to be art. Life without the touch

and guidance of God has no sense of direction and becomes a wild thing that consumes itself. Creation of whatsoever kind must have law behind it, rhythm within it, purpose before it, or it is no longer creation but chaos, a whirl of nothingness.

He who would be a great artist studies the masters; he learns all that he can from them. And he consecrates his all to his art; greatness asks no less than this. If you would live a worthy life you can do no less, so important is this life substance that you hold within your hands! It should be ennobled, it should be beautified, it should be dedicated to a mighty purpose. You have a great Master under whom you can study. He will never leave you. He will give you the greatest guidance, the most beautiful inspiration, the most valid aid that is possible. Every particle of your life substance is valuable and contributes to the realization of the beautiful vision within your heart. Would you let a moment go by unblessed which could wear the very hues that inflame the colorful edge of your vision? You may have constant communion with the creator of life, and no one but yourself can deprive you of this miracle. Let us begin now to open the doors of our inner self and let the rhythm that governs the stars sing in our own heart.

The makers of art in the world, burning with the desire of the great work that it is their privilege to bestow upon the world, bow their heads before the Master Artist. With the material of life in our hands, with the breath of God Himself in our heart, with the power to give more of Him to the world, let us too bow our head, all of us; let us make of our Master a constant companion. Nor must we shun His friendship or let one fiber of this living substance remain without the blessing of His love.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education, lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, April 1, 1945

UNITY SUBJECT—*The Living Christ.*

INTERNATIONAL SUBJECT—*The Author and Perfecter of Our Faith.*—Matt. 27:62—28:9.

62. Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate,

63. Saying, Sir, we remember that that deceiver said while he was yet alive, After three days I rise again.

64. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first.

65. Pilate said unto them, Ye have a guard: go, make it *as* sure as ye can.

66. So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

1. Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it.

3. His appearance was as lightning, and his raiment white as snow:

4. And for fear of him the watchers did quake, and be-

came as dead men.

5. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified.

6. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay.

7. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

9. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him.

GOLDEN TEXT—*Let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of* our *faith.*—Heb. 12:1, 2.

SILENT PRAYER—*Before the light was, I am; and now that the light of the Christ shines in my mind I see the truth clearly.*

Before anyone's life can be transformed from sense consciousness, materiality, error, negation, or any other of the legion of undesirable mental and soul states in which the race mind causes him to flounder, he must experience an elevating of mind and soul to a higher level than the one on which he functioned before. We rise in thought to purer, clearer views and desires before we begin to live by a higher standard of values. The highest standard is that of the Christ mind or the standard of perfection.

Whether or not Jesus rose from the dead in His earthly body or in a spiritual body is not the main question of interest to seekers after Truth. The weight of the evidence points to a physical resurrection, although Paul, who preached the Resurrection faithfully throughout his ministry, held that the body "is sown

a natural body; it is raised a spiritual body." The important truth to us is that we may here and now raise our body to more vital life and quicker responsiveness to the things of mind and heart by invoking the Spirit of the Christ, as Jesus invoked it, to rise anew in us and move us to express every thought and act in that Spirit. Jesus attained to that expression before the Crucifixion, and His attainment then made the later resurrection possible. We need not wait for death in order to begin to live spiritually. Our privilege and our duty is to begin now.

Privilege and duty sometimes find conflicting conditions under which to become operative. Our formal ideas of the Resurrection account as a purely literal one interfere with our faith in the event and detract from its meaning for us. The Pharisees, who represent ideas or thoughts that are preoccupied with the realm of form, sought to discount the possibility of the Resurrection in advance. Having secured the necessary permission from Pilate, they sealed the tomb and set a guard to watch it through the first three days and nights. They thus ruled out the possibility of fraud or deception, leaving us free to explain the Resurrection on other grounds.

The quickening power of the Holy Spirit is felt first by the mind and secondly by the body. The Spirit that dwells in us gives life to our mortal body. When the Spirit is withdrawn there remains only the body. During His ministry Jesus recalled life to the bodies of at least three persons: Jairus's daughter, the son of the widow of Nain, and Lazarus. In His own case He reversed the natural order, and instead of allowing the Spirit to return "unto God who gave it," He recalled it into His perfected body. His Spirit had already so

impregnated His body that the body had become one with Spirit and could not therefore be permanently quenched or separated from it.

The "sabbath day" signifies a resting in consciousness from all that is seemingly earthly and material and an abiding in the divine will and presence. We may rightly call it a season of prayer. Prayer accelerates the quickening power of Spirit. Instead of remaining three whole days in the tomb, Jesus actually came forth before dawn of the third day.

The two women who came to the sepulcher represent the love of the soul for Truth which has gone so deep into the seemingly mortal consciousness as to appear to have been submerged entirely by the mortal. Truth however never dies, but is always alive, if not always active. A cataclysm is sometimes needed to release it into action. "And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it." A final breaking up of the earthly and hard conditions that were apparently holding the Christ, or Truth, back from full expression in and through the individual is here signified. The expression of Truth in and throughout the world is not here indicated, for individual expression must come first.

The angel who rolled back the stone and sat upon it is the word of Truth, in which is centered the power of God to overcome all limited beliefs and conditions. Lightning represents force, light, power; the "raiment white as snow" bespeaks righteousness, purity, and perfection.

Resistant material thoughts cannot stand before the light of Truth. The watchers quaked and lost consciousness through fright; but the love of the soul over-

comes fear and leaves the individual free to receive the reassuring message of the Christ that Truth is no longer limited by the materiality or hardness of mortal belief, but has risen victorious over limitation and error and effected a renewal of mind and body.

To inform the faculties (disciples) of the supremacy of Truth over error is the next step. This supremacy is made clear to them in Galilee (an increased spiritual life of Truth in consciousness). "Go tell my brethren that they depart into Galilee, and there shall they see me." They are no longer disciples but brethren. Complete oneness has been achieved.

QUESTIONS

1. What must precede the transforming of the life from sense to spiritual consciousness?
2. What is the important truth to us in the Resurrection story?
3. Where is the quickening power of the Holy Spirit felt first?
4. What inner meaning has the Sabbath day?
5. Is Truth always easily and naturally expressed? What power is sometimes needed to release it into expression?
6. How does the light of Truth affect materiality?

Lesson 2, April 8, 1945

UNITY SUBJECT—*Consciousness of God.*

INTERNATIONAL SUBJECT—*The Book of Our Faith.*
—Psalms 145:10-19.

10. All thy works shall give thanks unto thee, O Jehovah;
    And thy saints shall bless thee.
11. They shall speak of the glory of thy kingdom,
    And talk of thy power;
12. To make known to the sons of men his mighty acts,

And the glory of the majesty of his kingdom.
13. Thy kingdom is an everlasting kingdom.
And thy dominion *endureth* throughout all generations.
14. Jehovah upholdeth all that fall,
And raiseth up all those that are bowed down.
15. The eyes of all wait for thee;
And thou givest them their food in due season.
16. Thou openest thy hand,
And satisfiest the desire of every living thing.
17. Jehovah is righteous in all his ways,
And gracious in all his works.
18. Jehovah is nigh unto all them that call upon him,
To all that call upon him in truth.
19. He will fulfill the desire of them that fear him;
He also will hear their cry, and will save them.

GOLDEN TEXT—
Thy kingdom is an everlasting kingdom,
And thy dominion endureth *throughout all generations.*
—Psalms 145:13.

SILENT PRAYER—*As I express love and wisdom I become conscious of the divine nature awakening within me.*

Consciousness is habitual awareness. What we are to become and what our life stands for depends on it. If we are conscious of the things that develop good judgment, charitableness, good will, liberality, breadth and depth of vision, we have a higher consciousness than that of the race. If we love others and have an awareness of the universal Spirit as the source of all our wisdom, we are on a still higher level, the spiritual or Godlike consciousness. The psalm on which this lesson is based is a description of life on the level of spiritual consciousness.

There is a consciousness of life so quickened that the entire universe seems pulsing and throbbing with it.

The visible forms of matter and energy as well as the invisible forces of nature (all the "works" of Jehovah) then appear to praise Jehovah and give thanks. This occurs when we ourselves are in an exalted frame of mind. The "saints" bless Divine Mind and divine love by expressing both. As we keep ourselves in harmony with divine law we are conscious of the universal harmony and realize our oneness with it.

The glory of the spiritual kingdom is the transcendent beauty and perfection of all ideas in Divine Mind. It is a realization of the oneness of all life in divine order and of what is possible because of the power of that oneness. The power of complete unity in Christ will be manifested as we put it to the test. Undreamed-of progress lies before us as we become first Christ-filled individuals and following this a race of Christ-filled men and women.

The mighty acts of spiritual consciousness make themselves evident not in words but in daily living. The power of humility is one example of spiritual might. The truly great are always humble, unconcerned with self, dedicated to the unremitting pursuit of Truth. Complete concentration on the desired goal is another "mighty act" of Spirit.

The "glory of the majesty of his kingdom" is its eternal nature. We are in no danger of missing it provided we desire to enter into it and persist in that desire. The desire fails only as we lose interest and turn back to faith in materiality. Truth is forever on the throne awaiting the coming of the searcher after its secrets.

In the race consciousness those who fail do not easily rise again. Instead of leading them up by a sure path the race thought keeps them down. On the other

hand spiritual consciousness leads those who express it to aid the one who is down. The good Samaritan's consciousness was unselfishly spiritual. He forgot himself and his own danger in ministering to the needs of an unfortunate person.

To all who call upon Divine Mind in truth and sincerity that Mind is near at hand. It must be, since it is omnipresent. Sense consciousness causes anyone to miss what is close at hand. The beauty of nature is spread before the eyes of all, but not all see it. Only they who are awake to it, the souls that hunger for beauty, discern what lies open to all alike.

Recognizing God as the source of all substance is the work of spiritual consciousness. Whereas sense consciousness leaves us to starve in the midst of plenty, spiritual consciousness discloses the bounty of Omnipotence.

"Thou openest thy hand,
And satisfiest the desire of every living thing."

Divine substance sustains all life. As we realize this and acknowledge its omnipresence we find all our hungers satisfied. The hunger of the soul for rest in God is the chief of these. Physical hunger is no more insistent than hunger for understanding or for love and appreciation. All share the nature of the universal.

When good becomes manifest in our affairs we may say that God has opened His hand. The hand of God is the active agent of all good that comes to us. Openhandedness is the divine attitude. We cannot know lack while we are conscious of God and His goodness, for the two are contrary to one another.

All that is divine is supremely right. On this score we may rest secure, for "Jehovah is righteous in all his ways." If we desire to be right in relation to life we

can compass this by and through spiritual consciousness. By the same means we learn to be gracious in all our ways, an achievement that sweetens life immeasurably.

As we enter into the inner life of the Spirit we find fulfillment without fail. Superficial living is disappointing because it leaves our chief hungers unsatisfied. The deep satisfactions of life come from within our own consciousness as we keep our mind stayed on God.

"He will fulfil the desire of them that fear him;
He also will hear their cry and will save them."

QUESTIONS

1. What is consciousness?
2. How do we realize our oneness with the universal harmony?
3. What is the "glory" of the spiritual kingdom?
4. What are some of the "mighty acts" of spiritual consciousness?
5. How do we realize the sustaining power of divine substance?
6. Where are the deep satisfactions of life to be found?

Lesson 3, April 15, 1945

UNITY SUBJECT—*Adventures in Faith.*

INTERNATIONAL SUBJECT—*Pioneers of Faith.*—Gen. 12:1-2; Acts 7:4-7, 12-17.

1. Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee:

2. And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing:

4. Then came he out of the land of the Chaldæans, and dwelt in Haran: and from thence, when his father was dead, *God* removed him into this land, wherein ye now dwell:

5. And he gave him none inheritance in it, no, not so much as to set his foot on: and he promised that he would

give it to him in possession, and to his seed after him, when *as yet* he had no child.

6. And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and treat them ill, four hundred years.

7. And the nation to which they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

12. But when Jacob heard that there was grain in Egypt, he sent forth our fathers the first time.

13. And at the second time Joseph was made known to his brethren; and Joseph's race became manifest unto Pharaoh.

14. And Joseph sent, and called to him Jacob his father, and all his kindred, threescore and fifteen souls.

15. And Jacob went down into Egypt; and he died, himself and our fathers;

16. And they were carried over unto Shechem, and laid in the tomb that Abraham bought for a price in silver of the sons of Hamor in Shechem.

17. But as the time of the promise drew nigh which God vouchsafed unto Abraham, the people grew and multiplied in Egypt.

GOLDEN TEXT—*By faith Abraham, when he was called, obeyed . . . and he went out, not knowing whither he went.*—Heb. 11:8.

SILENT PRAYER—*My faith in God is the background of my inner life, and I act in accordance with it.*

Most persons would have a deeper interest in faith as an inherent mental faculty if they understood that it is cumulative; that it can be made to accomplish for them the substance of their desires. At the time that Abram was called to leave Ur of the Chaldees for a land that he had not seen, he had a vision of the possibilities of the faith that is held consistently. He discerned the blessings in store for him when he should throw the full strength of his faith upon God. At the

same time he realized that he, in his turn, must become a blessing to others. "I will bless thee . . . and be thou a blessing."

The literal meaning of the name Abram is "father of exaltation." Metaphysically the name represents the faculty through which we become conscious of the invisible. For anyone in the time of Abram to give up faith in tangible idols for faith in the invisible Spirit was a long stride in spiritual development. Even now it is not always easy for us to remember that God is formless Spirit and not a magnified person. Because we cling to the thought of God as Father we speak of "Him" sometimes without realizing that God the Father is the animating Spirit, the Supreme Spirit, and that only in this sense may we speak of God as Father. The writer of Hebrews asks, "Shall we not . . . be in subjection unto the Father of spirits, and live?" The Father of spirits is the Spirit of love and good will and the Spirit of power acting through these. To our habit of thinking in partially materialistic terms love can be expressed only by creatures, as can also good will. We do not know that this is universally true.

We do know beyond all disputing that we, creatures of a dual nature—mind and body, soul and spirit—can now express good will, love, and the other exalted qualities that most nearly represent God to us. We not only can express these Godlike qualities, so proving ourselves spiritual creatures; it is our duty to express them, thus becoming a blessing to others just as we are blessed in allowing ourselves to be possessed by the spirit of good.

The act of concentrating our faith in God increases in us the power of the mind to use divine ideas. It is through faith we substantiate our hopes and desires.

"The land that I will show thee" is the new conception of substance that the spiritually quickened man discerns when he is stirred to religious activity. As the assurance of spiritual reality this "land" is found by everyone who obeys his impulse to rise higher in consciousness. We travel mentally by abandoning the sense consciousness in which we have lived (get out of our country), by dropping from our thoughts everything related to us through the senses (our kindred), and by becoming spiritually active instead of inactive.

Terah, the name of the father of Abram, means "loitering" and represents a state of spiritual inactivity. "Thy father's house" in this case symbolizes consciousness that is characterized by spiritual inaction. Some persons drift through life, making no use of their spiritual faculties. To live through life on the surface is to loiter, to leave to the course of events the decision as to what is to come to the loiterer. We can lay hold of life in our thinking and plan the course of events. The divine plan for us is the use of life by us in the way that will serve the highest purpose, the use that most nearly touches the universal by virtue of our including others in our good.

To attain an exalted state of mind we need the light of understanding and intelligence (Ur of the Chaldees) to illumine us. Through exaltation we quicken faith in our consciousness and are inspired by a desire to go forward to fuller enlightenment.

Faith is the surest cure for habitual inaction. To go steadily forward toward the realization of our highest ideals requires concentration of no mean order. Faith translates steadfastness into attainment, and in the process is itself increased. Only the ideas in which we have faith reach complete expression. The ideas into

which we put something of ourselves through our faith are the ideas that prosper.

QUESTIONS

1. How can we realize a blessing through faith?
2. In what sense may we properly speak of God as Father?
3. What duty rests upon us to express the divine nature?
4. What does the act of concentrating our faith in God effect in us?
5. How do we quicken our faith in God?
6. What class of ideas proves most helpful to us?

Lesson 4, April 22, 1945

UNITY SUBJECT—*Learning to Co-operate.*

INTERNATIONAL SUBJECT—*Laws for the New Nation.* —Exod. 18:19-24; 19:3-8.

19. Hearken now unto my voice, I will give thee counsel, and God be with thee; be thou for the people to Godward, and bring thou the causes unto God:

20. And thou shalt teach them the statutes and the laws, and shalt show them the way wherein they must walk, and the work that they must do.

21. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating unjust gain; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens:

22. And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge themselves: so shall it be easier for thyself, and they shall bear *the burden* with thee.

23. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people also shall go to their place in peace.

24. So Moses hearkened to the voice of his father-in-law, and did all that he had said.

3. And Moses went up unto God, and Jehovah called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel:

4. Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

5. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine:

6. And ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.

7. And Moses came and called for the elders of the people, and set before them all these words which Jehovah commanded him.

8. And all the people answered together, and said, All that Jehovah hath spoken we will do. And Moses reported the words of the people unto Jehovah.

GOLDEN TEXT—
Righteousness exalteth a nation;
But sin is a reproach to any people.
—Prov. 14:34.

SILENT PRAYER—*I recognize the right of others to express the power and judgment of Spirit under the divine law, each in his own way.*

This is a lesson in co-operation and the secret of accomplishing desired results.

The name Jethro means "his pre-eminence, his excellence, his superiority," and signifies the Exalted One. Reuel, the other name by which Jethro, priest of Midian, is called, means "friendship of God," and refers to the relation of mutual understanding, fellowship, comradeship that exists between God and man in the state of spiritual enlightenment. In this state the Spirit of God can be expressed by us in such a way that we perceive the best way of doing a thing. Through his communion with the Exalted One (Jethro), the

Spirit of wisdom and might, Moses learned to delegate authority to other men who, like himself, were honest, able, and conscientious. Keeping an eye on the main problems of the Israelites and the task of training them out of the slave consciousness into that of freedmen, Moses escaped the crushing burden of considering and judging every petty detail that became the subject of dispute or controversy among them.

A business or movement that expects to grow or expand must be so organized that others besides the founder or head carry part of the responsibility and do their share of the work. Whoever undertakes in his own strength to accomplish more than is humanly possible for one person finds himself sooner or later confronted with the alternative of failure or the associating of others in the work with him. He who makes far-reaching plans or policies has no time for executing all the details that the working out of his plans involves. Others can handle details capably and loyally, and the experience of intrusting the working out of his plans to others is good for the planner, helping him to rid himself of personal pride and the thought of his services as indispensable.

In choosing those with whom we may successfully co-operate in our work certain rules must be observed. Jethro outlined them to Moses. He was to choose "able men, such as fear God, men of truth, hating unjust gain." The same qualifications now insure success in delegated work. Disregarding them leads to confusion or failure. Ability, reverence, honor, and honesty equip any worker to render invaluable service.

Co-operation includes co-ordination, a term much in use nowadays. As individuals we may co-ordinate our faculties to reach a desired goal. Where our un-

derstanding of a situation is so incomplete as to give us no way of coping with it, we delegate that situation to faith and through faith work up by degrees to clearer understanding. Where we find ourselves in a rut through lack of imagination we stir our thoughts to attention and interest by calling the love faculty into play; for love stirs the imagination and creates all things in a new and interesting guise. We can learn to love our work by putting ourselves into it heart and soul and giving it our best thought as well as our best effort. Service of this kind dignifies labor by making it an expression of individual effort. If our ideas are lacking in strength or forcefulness we delegate them to judgment, for sound judgment gives weight to ideas as well as to words.

The co-ordination of the faculties brings harmony into our mental life, where before dissonance scattered our forces. Instead of allowing our love of the good and true to blind us to the existence of negation and error we join love and wisdom in consciousness, and the union of these two brings strength and certainty, so that we discern aright and are able to see that only the good is true. We are saved the mistake of declaring that both truth and error are good.

The process of deduction is an invaluable aid to the Truth seeker. This process is represented by Moses whose name means "drawn out." By reasoning from general principles we arrive at particular conclusions. Thus Moses "went up unto God," and was told what the Children of Israel must do if they wished to become a "kingdom of priests, and a holy nation." The elders of the people pledged obedience on the part of all the people, and Moses thereupon "reported the words of the people unto Jehovah." This is a description

of the process by which we reach the conclusion that we wish to keep the law of life faithfully and fully in order that our life may become a true expression of our real self.

QUESTIONS

1. Is it as important for our development to allow others to help us with our work as it is for us to help others with theirs?
2. What rules should we observe in choosing our helpers?
3. How can the faculties be co-ordinated to give the best results?
4. How does co-ordination of the faculties affect our inner life?
5. How does the Truth seeker use the process of deductive reasoning with profit?

Lesson 5, April 29, 1945

UNITY SUBJECT—*Faithfulness to the Ideal.*

NTERNATIONAL SUBJECT—*The New Land and New Perils* (Temperance).—Judg. 2:6-7, 11-12, 18-19; 6:11-16.

6. Now when Joshua had sent the people away, the children of Israel went every man unto his inheritance to possess he land.

7. And the people served Jehovah all the days of Joshua, nd all the days of the elders that outlived Joshua, who had een all the great work of Jehovah that he had wrought for srael.

11. And the children of Israel did that which was evil n the sight of Jehovah, and served the Baalim;

12. And they forsook Jehovah, the God of their fathers, ho brought them out of the land of Egypt, and followed ther gods, of the gods of the peoples that were round about hem, and bowed themselves down unto them: and they rovoked Jehovah to anger.

18. And when Jehovah raised them up judges, then Jehovah was with the judge, and saved them out of the hand of their enemies all the days of the judge: for it repented Jehovah because of their groaning by reason of them that oppressed them and vexed them.

19. But it came to pass, when the judge was dead, that they turned back, and dealt more corruptly than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their doings, nor from their stubborn way.

11. And the angel of Jehovah came, and sat under the oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon was beating out wheat in the winepress, to hide it from the Midianites.

12. And the angel of Jehovah appeared unto him, and said unto him, Jehovah is with thee, thou mighty man of valor.

13. And Gideon said unto him, Oh, my lord, if Jehovah is with us, why then is all this befallen us? and where are all his wondrous works which our fathers told us of, saying, Did not Jehovah bring us up from Egypt? but now Jehovah hath cast us off, and delivered us into the hand of Midian.

14. And Jehovah looked upon him, and said, Go in this thy might, and save Israel from the hand of Midian: have not I sent thee?

15. And he said unto him. Oh, Lord, wherewith shall I save Israel? behold, my family is the poorest in Manasseh, and I am the least in my father's house.

16. And Jehovah said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

GOLDEN TEXT—*Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest.* —Josh. 1:9.

SILENT PRAYER—*Through the power of my undivided faith in the Spirit of the Christ within me I can do all things needful for me to do.*

The power of an ideal to transform life, once the

mind lays fast hold of it, is beyond estimating. An ideal is a conception of the highest attainable excellence, so high sometimes as to seem altogether unattainable. Nevertheless what is unattainable from the viewpoint of sense consciousness is attained when the consciousness is elevated to embrace the truth that life is in essence spiritual and that it responds to spiritual stimuli.

The keynote of Joshua's character was courage. In itself courage is an exalted ideal, second only to that of honor or Truth, of which it is a part. Joshua's courage gave him the undivided allegiance of the people. He acted on his faith with results that convinced all his followers.

Courage however may be misplaced. Nothing is more deplorable than the spectacle of a brave man or a brave people throwing away life itself in defense of an unworthy cause. In the absence of wisdom and understanding courage becomes a mere animal quality. The voluntary suicide of thousands of Japanese trapped on an island of the Southwest Pacific because they preferred death to surrender is an example of misplaced courage. The highest courage under such circumstances would be to dare to live and face what life might bring. The courage to accept life and make the best of it is a higher ideal than any evasion of the issue.

The Children of Israel served Jehovah as long as Joshua and the elders who were his contemporaries lived. These leaders had a clear idea of what they wished to accomplish, and they subordinated everything to that one aim. Unity of purpose is a great enabling factor in any undertaking. If they had succeeded in imbuing their followers with the same ideal of faithfulness to Jehovah, those followers would not in the next generation have fallen into the worship of heathen gods. When

conquest for the sake of gaining material advantages becomes the actuating ideal instead of the following of the Spirit of truth, evil is already done and a penalty is set in motion that will work out into expression unless a change takes place and a higher ideal displaces the materialistic one.

The strength of firmly held convictions is evident in the story of Gideon, whose name means "impetuous warrior." While still working in secret because of fear of the Midianites Gideon became convinced that he was capable of mighty acts of valor if only he would obey the voice of Jehovah implicitly and believe that Jehovah was with him. To sense consciousness it would seem that a man from the poorest family in his tribe—and he the least of his family—had no might to defeat a formidable foe. Yet Gideon caught a vision of God consciousness and became confident of himself as the chosen instrument of redemption from oppression of a whole people.

In the realm of spiritual values greatness is not measured in material terms. Humility is essential to the beginning, as it is to a continuance, of progress in following the ideal life. This is pictured in countless examples. Saul, the first king of Israel, was a "Benjamite of the smallest of the tribes of Israel," and his family was "the least of all the families of the tribes." David, Israel's second king, was the youngest of the eight sons of Jesse and a shepherd lad, not even called with his brothers to meet Samuel at the sacrifice until Samuel required his presence. Jesus Christ was "meek and lowly in heart." Victory through self-dominion and power is realized through humility and meekness.

Outwardly this lesson is on leadership. It takes a great leader to transform a horde of slaves into a self

overning nation or even a confederation of tribes. Moses, Joshua, Caleb, and the other able men, unnamed, who accomplished this task had the qualities of leadership well developed. Moses especially was qualified by the circumstances of birth and rearing as well as by great faithfulness for the difficult task that he undertook. Lacking the gift of eloquence, he influenced his people by the forcefulness of his character and his complete devotion to God. His influence still lives.

The ideal of Jesus was the conquest of the world through the love of truth. This is still a vital influence in the life of the world. We have the privilege of holding this same ideal and of giving it the deep love and devotion of our hearts.

QUESTIONS

1. How do ideals become attainable?
2. What faculties are needed to make courage a truly spiritual quality?
3. If an ideal is to remain a vital influence in the world is it necessary for the leader who holds it to be also a teacher, able to imbue his followers with a like devotion?
4. What gave Gideon the courage to undertake the deliverance of his people?
5. What part does humility or meekness play in gaining power through self-dominion?
6. What is the supreme ideal that commands the love of our hearts?

Do you admire those who can remain calm at the appearance of adversity? Do you know what it is in them that you admire? It is the presence of Christ that steadies them. It is He within them that causes them to stand firm.—*Frank B. Whitney; Mightier than Circumstance.*

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

SOME WEEKS ago I wrote to you for prayers for our little granddaughter, who is four years old. She has had eczema since she was three months old. Sometimes it goes away for weeks at a time. But the last six months it was so dreadful that we had her to several specialists. Each one gave a different treatment, and the result was it got worse and worse.

So in desperation I wrote to Unity, with the result the skin is completely healed. We feel so very grateful to God and Unity for this wonderful healing. Believe me, it has made us realize that if we would live nearer to God and read our UNITY all the time we and our children would be far happier and always have our health.

I have been a reader of UNITY for over twenty-five years. You will wonder why I did not write to you before. That is something I do not know how to answer because over the period mentioned I have had many many wonderful demonstrations both of health and prosperity. It seems to me there is a time and place for everything, but if we could fully realize that God is with us all the time and ready to heal us any time

we ask Him, our life would be complete and at peace.
—*G. G., Canada.*

Filled with Plenty

I HAVE MANY times felt the urge to write to you in appreciation of the many benefits I have received through your prayers and teachings.

It was the latter part of 1940 that I was very much depressed over my financial condition and my inability to secure control of the business on which I had given a short lease to a friend. The lease had expired by several months, and my friend, having a good thing, was reluctant to step out. Being at my wits end, I wrote to Unity for help, and when I think back today and see how things worked out for me I can only marvel at the results. First an old account that I had charged off my books was suddenly paid. This money gave me more than enough to pay off the cash bond that my friend had put up as security when he took over my business.

To my great surprise my friend did not want the bond but stepped out without the return of it. This rather puzzled me for a time, until I learned that my friend had entered into competition with me. I naturally felt bad about my friend's doing such a thing, but I held no resentment against him. I blessed him and his business, holding that it would be to our mutual benefit. My friend was able to continue in business only a short time, when he closed up for lack of business while I had more than I could comfortably handle.

While my friend was in business he unconsciously did me several good turns that will be to my continued profit. He also has richly profited. He is now chief

engineer in a large manufacturing plant at a very nice salary. Needless to say, we are very good friends. I know that without the help of Silent Unity I could never have accomplished what I have been able to during the last year. The above incident is not the only one that has been to my help and benefit during these years.—*H. W. L., California.*

He Shall Have Abundance

I AM SENDING money from my little bank; I feel that I have been truly blest by your prayers for me. I am trying very hard to understand that all good things are meant for us if we have faith and understanding. I feel that there is nothing impossible with God, which has been made very plain to me.

I had a very bad eye condition; in fact the doctor to whom I went to see about my glasses told me on examination that I just escaped being blind and that he could not understand what helped me but that it was all cleared up.

I am not good at writing or expressing myself to people, but I can just say that God is understanding and knows when I try to tell Him about all my mistakes. I cannot tell you how grateful I am to you for your help.—*E. C., California.*

My Help Cometh from Jehovah

ALL YOUR publications are wonderful, and each day I find something that seems to be just what I need at the time. I know I have received much comfort from the articles in your magazines, and also from the letters you send me from time to time.

The Christmas messages that I received were wonerful. I thank you one and all for the good you are oing and wish you a new year of much success and appiness.—*C. V. R., California.*

MANY THANKS to you for the little book *The Golden ey.* I use the *Key* every day and until I am lost in eep at night. God is with me, and I am sure he will elp me, for already I am forgetting myself, and my aith is in Him.—*Mrs. N. S., Michigan.*

HAVE been a reader of your magazines for many years, nd I know there have been many times when I would ot have been able to carry on had it not been for the nvaluable teachings of Unity.—*Mrs. S. S., Louisiana.*

Hearken unto Me

AM HAPPY to tell you that we have found very suitable ooms for the winter and are very comfortable, and we re indeed grateful for your help. It is wonderful to be ble to find a suitable place here in this crowded city, hen so many people are inadequately housed.—*N. S., District of Columbia.*

He Is My Refuge

OME time ago I wrote to you asking for prayers that omething might open up for me so I could be at ome with my child. I have now been offered for the econd time a position as housekeeper in the country, here I can have my son with me. He will have a dog, ats, and chickens and is so happy! It was a big step or me to take, but I prayed for God's guidance and ll of a sudden decided it was the only thing for me o do.—*R. C. C., Massachusetts.*

Silent UNITY

He is a light unto my way, and I know what to do every moment of this day.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

UNITY CENTERS

he following Unity leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

rmingham—Harriet Price, 406 N 22

ARKANSAS

tle Rock—Mary Wayman, 117 E 15

ARIZONA

obe—Sarah Lightle, 117 E Oak

CALIFORNIA

hambra—Gertrude Hall, 100 N Garfield
kersfield—Della Shutts, 320 Brower bldg
rkeley—Susanna Scott, 2401 Dwight
verly Hills—Ruth Rae, 242½ S Beverly
noga Park—Nannie Highnote, 20126 Strathern
mpton—May Butterworth, 115 N Chester
esno—Alice Stokes, 171 Blackstone
endale—Geraldine Johnson, 119 S Kenwood, Mary Adams, 724 South
llywood—Rose Schneider, 1162 N St Andrews
glewood—Maude Galpin, 226 E Spruce
ng Beach—Louise Newman, 935 E Broadway
s Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Alfred Williams, 215 S Hill
nrovia—Unity, Monrovia Woman's club
Long Beach—May Butterworth, 220 E 55
kland—Rose Emery, Ebell club; Alma Morse, 1433 Madison
sadena—William Stack, 60 N Mich
verside—Katherine Sweaney, 3614 Ninth
cramento—Naomi Anderson, IOOF hall
n Bernardino—Dr & Mrs H P Nicholls, 763 D St
n Diego—Marie Fleming, 1944 30th
n Francisco—Robert Hulbert, 126 Post
nta Cruz—Alice Hopkins, 151 Garfield
nta Monica—Mr & Mrs L L Hill, 528 Arizona
ft—Della Shutts, Savoy hotel
n Nuys—Mary Hider, 14416 Victory
hittier—Louise Newman, 410 S Greenleaf

COLORADO

nver—Mabel Beech, 1555 Race

CONNECTICUT

dgeport—Helene Kersten, 610 Fairfield
rtford—Harriet Gilbert, Brown Thomas bldg
w Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

shington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Crystal Beach—Betty Bain, Grace Arrowsmith
Jacksonville—Mary West Fullenlove, Mildred Weidler, 220 E Monroe
Lakeland—Ida Decker, 270½ E Main
Miami—May Stoiber, 128 SE 3
Orlando—Carolyn Parsons, 503 S Orange
St Petersburg—Louise Beaty, 646 5 ave S
Tampa—Ruby Wagner, Louise Ramey, Laura Hyer, 413 Grand Central
West Palm Beach—Fannye Treaster, 215 S Olive

GEORGIA

Atlanta—Kathryn Boyce, Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Bloomington—Mabel Daughtry, City library
Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gordon (col) 4307 S Michigan
Decatur—Maud Kellogg, 421 N Main
Moline—Unity, Le Claire hotel
Peoria—Glenna Arrowsmith, 218 Dechman; Mabel Daughtry, 305 S Bourland
Rockford—Bonnie Brown, Empire bldg
Springfield—Maud Kellogg, 414 E Adams

INDIANA

Anderson—George Townsend, 217 Williams blk
Ft Wayne—Cleo Lee, 220 E Jefferson
Indianapolis—Dale & Donna Newsum, 1514 Park; Frederick Andrews, 8 E Market
Kokomo—Lydia Simpson, 523 S Washington

IOWA

Cedar Rapids—Mabel Swanson, 1015 2 Ave SE
Des Moines—Betty Stitt, 42 & Rollins
Sioux City—Elizabeth McClaughry, Insurance Exchange bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl Moran, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) 114 W 11th
Louisville—Maebel Carrell, Ruth Gilpin, Cecilia Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) 1807 W Walnut

Paducah—Orilla Werner, 727 Broadway

LOUISIANA

New Orleans—Elois Echlin, 222 Balter bldg; Lillian White, 604 Canal

MAINE

Portland—Omer Hodgman, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St
Birmingham—Virginia Shipley, Community house
Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 15 E Grand River; James Elliott (col) 8637 Oakland
E Lansing—Roxie Miller, 224 Abbott
Flint—Edmund Risk, 1019 Detroit
Grand Rapids—Ida Bailey, 63 Jefferson
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey and Ida Best, Olds hotel
Pontiac—Lu Dora Be Vier, 72½ N Saginaw
Redford—Lu Dora Be Vier, 17311 Westbrook
Royal Oak—Maud McCulloch, 101 S Troy
Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 15 N 8
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg
Lee's Summit—Nettie Wyatt, Unity Farm
Lemay—Julia McKee, 284 Lemay
Springfield—Fannie Baldwin, 224 W State
St Joseph—Osla Jones, 12 and Felix
St Louis—Elsie Abbott, 320 N Grand; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel
Bozeman—Mary Wessel, Baxter hotel
Butte—Mary Wessel, YMCA
Great Falls—Estelle & Myron Key, Dunn bldg
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 109 E Pine

NEBRASKA

Lincoln—Blanche Evans, Peterson bldg
Omaha—C N & Hallie Broadhurst, Electric bldg

NEVADA

Reno—Robert Caswell, Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, 11A Midland
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zaget, Babcock b

NEW MEXICO

Albuquerque—Mina Stevenson, 112 N

NEW YORK

Albany—Marion Hoagland, YWCA
Binghamton—Carol Gillespie, Arling hotel
Brooklyn—Ella Pomeroy, 3 Albee
Buffalo—Lillian Matthews, 271 Delaw
Flushing—Adele Woodruff, 135-42 40
Ithaca—Unity, 113 S Cayuga
Jamestown—Lillian Matthews, YWCA
New York—Georgiana West, 1 W Crichton Boatwright, 500 5 ave; J phine Seimon, 400 E 59; John Coul 600 Madison; Courtenay Johnson (c 2523 7th ave; Nanna Sutton (col) W 110
Rochester—Elise Rosenburg, 29 Gibbs
Roslyn Heights—Adele Woodruff, Mineola
Syracuse—Mae Lundahl, Onondaga h
Troy—Marian Hoagland, 27 4th
White Plains—Ocoa Moore, 123 Cou

OHIO

Akron—Ralph O'Day, Jessie Maloney, S High
Alliance—Unity, 242 E Main
Canton—Octavie Martial, 203 6th
Cincinnati—Margaret Norwood, Maso Temple, 5th and Broadway; E Smith, 3047 Madison
Cleveland—Earl & Martha Anthony, tel Cleveland
Columbus—William Quinn, 50 W
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, Tecumseh b
Toledo—Unity, Commerce Bank bldg
Warren—Everett St John, 2d Natl B bldg
Wellington—Margaret Jones, 419 Courtl
Youngstown—Everett St John, Home & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice Cronley, Midw bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Harrisburg—Mabel Kittrell (col) West
Philadelphia—Margaret Feldt, St Jar hotel
Pittsburgh—Edward Robinson, 233 Oli

TENNESSEE

Memphis—Elizabeth Chester, Ho Chisca; Amos Beattie, Goodwyn In tute bldg
Nashville—Mary Turner, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn B
Corpus Christi—Wallace Tooke, Medi Professional Bldg

Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 305 E Franklin
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lillian Brass, Milam bldg; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marian Brown, Civic Recreation bldg
Kennewick—Beulah Scott, Masonic temple
Seattle—Paul Rigby, Ben Franklin hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Lewis Arcade, Rooms 507-09

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, Birks bldg
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp, Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2
Macclesfield—Dora Johnson, The Homestead, Rushton
Easington Village—Thomas W Merrington 11 Sea View, Co Durham

The Purpose of Unity

Unity School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect,, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine.

Appearing in Other Unity Magazines This Month

A *Daily Word* article that many will cherish and remember long after the Easter season is past is "Resurrection," by James Dillet Freeman.

•

In a true-experience story in *Progress* magazine Blanche Tromblé Evans confesses that as a child and growing girl she was very sensitive, therefore often very miserable and low in spirit. In her story entitled "Sensitive to the Good" she tells how she turned this trait into a blessing and how she helps others who are sensitive by suggesting this affirmation: "I am sensitive only to the good."

•

Betty's and Bob's sixth grade is permitted to plan its own Easter program. Miss Wayne, the teacher, insists that all the plans are to be kept secret. This is the background for the excitement that takes place in the *Wee Wisdom* story "Chimes at Easter," by Olive Rambo Cook.

•

"Easter is never a return to the past. It is a ringing cry, a very trumpet call to go forward," writes Zelia M. Walters in a stirring and enlightening Easter story entitled "He Gave Them Power," which appears in the March 31 issue of *Weekly Unity.*

•

For the April and May issues of *Good Business* there has been scheduled a series of two articles by Wilferd A. Peterson. The series is entitled "The Master's Ten Laws of Human Relations."

The Sunlit Way

BY ERNEST C. WILSON

The title of this book was inspired by a California nset. Doctor Wilson stood on a cliff overlooking oroad highway, which merged at the horizon with the tting sun and reflected its glorious radiance. "A ad of sunlight, leading straight into the glory of the n itself! 'The sunlit way!'" Feeling that this road ly symbolized the sunlit way of Truth, the author termined to write this book in the hope of inspiring s fellow men to walk in the light of God's Truth.

Anyone can choose the sunlit way of Truth, accord- g to Doctor Wilson, who says: "It does not matter ho you are. The moment you begin to apply the law Truth, giving out in thought and word and act ac- rding to your highest best, conditions will begin to prove for you."

The philosophy of *The Sunlit Way* is one of free d joyous living. No one can read it and still be in ndage to the belief that God's will for His children n ever include poverty, sin, sickness, or any of the her "shadows" of life.

(In the standard edition, *The Sunlit Way* is priced at $1; the de luxe edition, at $2.)

UNITY BOOKS AND BOOKLETS

For Beginners

Beginning Again
God a Present Help
God Is the Answer
Lovingly in the Hands of the Father
Lessons in Truth
Letters of Myrtle Fillm
Master Class Les
New Ways to Solve Old Probl
Whatsoever Ye Shall
Working with
(The books listed above are $1 each in standard edition; $
de luxe binding)

Finding the Christ — *Russian* $
How I Used Truth — standard only
Lessons in Truth — *Russian, Spanish, Dutch*
Six-Day Healing Practice, A — *Spanish* $.10; *English*
The Mental Equivalent — *German* $.10; *Russian*
Unity's Statement of Faith

For Healing

Christian Healing — de luxe $2; standard
Divine Remedies
Jesus Christ Heals — de luxe $2; standard
Truth Ideas of an M. D. — de luxe $2; standard
You Can Be Healed — de luxe $2; standard

For the Home

Meatless Meals — cloth
You and Your Child — de luxe $2; standard

For Inspiration

As You Tithe so You Prosper
Finding the Christ — *German, Swedish, English*
Have We Lived Before? — de luxe $2; standard
Inner Vision
Mightier than Circumstance — de luxe $2; standard
Prosperity — de luxe $2; standard
Sunlit Way, The — de luxe $2; standard
Unity's Fifty Golden Years — paper

For Devotion

All Things Made New — de luxe $2; standard
Bible, American Standard Edition
Book of Silent Prayer
Contemplation of Christ, The
The Silence
Unity Song Selections — cloth

For Advanced Study

Christ Enthroned in Man — de luxe $2; standard
Know Thyself — de luxe $2; standard
Metaphysical Bible Dictionary
Mysteries of Genesis — de luxe $2; standard
Talks on Truth — de luxe $2; standard
Teach Us to Pray — de luxe $2; standard
Twelve Powers of Man, The — standard
What Are You? — de luxe $2; standard

Greeting Booklets

Are You Getting All You Want from Life? .10
Breath of Immortality .10
Challenge of the Dawn, The .10
Daily Resurrections .10
Gifts for the Christ .10
God Is Blessing You Now .10
Great Helper, The — *French, English* .10
He Passed This Way .10
Holy Bread .10
Joy Cometh .10
Life Is Consciousness
Prayer of Prayers
Protecting Presence, The
Recipes for Living
Song of Life, The
The Mental Equivalent
Turning Point, The
Twenty-Four Golden Hour
Way of Faith, The
Where Blessings Begin
White as Cotton

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures

NEWS *from* UNITY

"Is there some special thing you long for and dream of someday having? If so, are you taking steps to secure it? As a matter of fact, no matter what it is that you may honestly desire, you can obtain it through an action that is basically simple. You first look for it in the right way."

What is the right way? Harold S. Kahm gives a definite and constructive answer to this question in his very timely article "Look for Your Good," which will appear in the May issue of UNITY *magazine.*

There is only one thing God wants you to do: to recognize Him, to feel Him near. To admit Him into every recess of your conscious being, into every act, enterprise, and endeavor, into every corner of your mind and heart.—*Dana Gatlin; God Is the Answer.*

New Booklet about Unity

The attractive new booklet *Unity School of Christianity* is now being included with the announcement of each new gift subscription for any of our periodicals for adults. Prepared to be especially helpful to persons not already familiar with the Unity message, it presents briefly the story of the origin and growth of Unity, the scope of Unity's service through its publications, and a summary of the main points of the Unity teaching. The story is appealing because it shows how Unity blesses and serves mankind.

When a new student reads this gift booklet, he is sure to be much more interested in the Unity periodical he is about to receive. (If you wish to receive a copy of this booklet for yourself, just write for it.)

Unity Training School

The first term of the Unity Training School will begin April 23 and continue through May 18. Classes will be offered for beginning and advanced students and will be given by Ida M. Palmer, Florence Brummer, Cleda Reyner, May Rowland, Fannie

Baldwin, Mr. and Mrs. Charles Fillmore, and Nettie Wyatt. The second term will begin May 28 and continue through June 22. There will be five terms during the 1945 session. For further information about the school write to Unity Training School, Unity Farm, Lee's Summit, Missouri.

Christ is the light of the world. Christ is within us. This light is ever fed from the great fountain of all light, the Father in Him: "I in them, and thou in me." God made each one of us to be a radiating center, constantly shining outward toward others in a spirit of ministry and giving.—*H. Emilie Cady; God a Present Help.*

Enthusiasm for El Sembrador

Appreciative reports co tinue to come to Unity co cerning the helpfulness our Spanish periodical *El Sem brador.* A friend in Mexic writes: "Day after day I rea *El Sembrador.* Everyone wh is interested in the principl of Christianity will find clear, precise, and easy u derstanding of God's Truth i this magazine. Its conten have given me optimism faith, and that unshakabl feeling of security that mak me face with courage the dai problems of life and helps m to overcome them."

From Uruguay a frien writes: "This magazine shoul

be known all over Americ It is like a lighthouse in th darkness of the world."

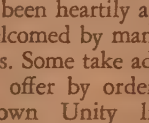
If you know someone wh would be interested in th Truth message in Spanis your kindness in sending his name will be appreciate The current copy of *El Sem brador* (published four tim a year and distributed gratis will be forwarded to him.

Vee Wisdom Favorite

A mother in Colorado rites: "I want to tell you ow much my children enjoy *Vee Wisdom*. The boys be- n to look for it about the iddle of each month, and ad it from cover to cover nen it comes. The neighbor rl borrows it; in fact it is nerally read over the neigh- rhood. I am glad there is a nristian magazine to guide d entertain children."

nity's Special Book ffer

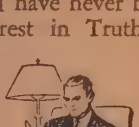
Unity's special offer of six Unity standard books for has been heartily approved d welcomed by many Unity udents. Some take advantage this offer by ordering for eir own Unity libraries;



ners feel that this is a lendid opportunity to spread e Truth to their friends. nity desires to emphasize e fact that the offer applies *ly* to the $1 standard books, d not to magazines or mbinations of magazines d books.

"A Real Personality"

"Progress is a real personality in our home," writes a *Progress* subscriber in California. "Even my husband, whom I have never been able to interest in Truth before,



will always read *Progress* and comment on the true-experience stories. This means that he is very much interested.

Our Relationship to God

God not only has created the earth and us, but He is actually the very essence of all that we see about us and all that is within us. We are the free agents, who must learn to take and combine His ideas and the manifest materials into the soul and body we are to use. We are not sitting off here doing something by ourselves and occasionally asking God, outside of us, to help. In reality God is working out through His offspring that which He has conceived to be the ideal creation and life.—*Letters of Myrtle Fillmore.*

Servicemen Visit Unity

Among the interesting visitors at Unity headquarters several weeks ago were three serviceman who had recently returned from overseas duty. They said that all over Europe they had seen Unity literature in camps and hospitals, and they felt that it was a great help to the men there.

On their arrival in Kansas City these three boys had tried to think of some way to while away their waiting hours, and one of them, a Unity student,

conceived the idea of visiting Unity headquarters. After calling us the boys came out and arrangements were made for a tour of the building. Following lunch at Unity Inn, they visited Unity Farm, fifteen miles outside Kansas City. From their warm and enthusiastic response it was clear that the boys thoroughly enjoyed the events of the day.

Any serviceman or servicewoman is cordially invited to visit Unity headquarters when in Kansas City. At any time during the day, Monday through Friday, there is always someone ready to s that visitors are shown t interesting phases of the wor Anyone not familiar wi Kansas City may call VIct 8720 upon arrival in the c and ask directions for reac ing Unity School. The a dress of course is 917 Trac

Literature for Those in Service

Do you have a friend loved one in the armed ser ices whom you would like help and encourage with Truth message? Unity has supply of cards and pa phlets prepared especially f this purpose, and you are i vited to send for this lit ature, which has proved i spiring to thousands of m and women in the service.

Here is the list of servi men's literature availa without charge upon reque

Cards and Leaflets

A Protecting Prayer
I Pray for You
For Thy Benediction
Prayer of Faith
Prayer for Protection
A Free Man's Prayer
Prayer for a Loved One

Pamphlets

Young Man in Uniform
His Protecting Spirit
The Ultimate Victory

FOUR UNITY BOOKS

for Bible Students

aphysical Bible
ionary

nity's largest, most compre-
ive work. In convenient dic-
ıry style and in simple lan-
ge it sets forth the inner
ning of Bible names of per-
and places and of terms and
essions. Passages that have
been obscure and meaning-
come alive with new depth
significance, thus bringing you
added joy of discovering new
ty in the Bible. In its dur-
attractive blue buckram
r *Metaphysical Bible Diction-*
is distinctive in appearance
is priced at $5.

e We Lived Before?

ne author of this book, Ernest
Vilson, believes that we have
many, many times. He offers
convincing support for this
f in *Have We Lived Before?,*
h was written at the request
any Unity students, who were
for a treatise on the sub-
of reincarnation. In it you
find the answer to many of
ponderings on this subject,
h has intrigued man down
igh the ages. In the standard
on, *Have We Lived Before?*
iced at $1; in de luxe bind-
at $2 a copy.

As You Tithe so You Prosper

If you seem to lack the necessary courage to begin tithing you will find just the help you need in this booklet by Louis E. Meyer. It has helped countless Unity students to take the important step of tithing, for it explains convincingly this great promise: "Bring ye the whole tithe into the store-house . . . and prove me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it.*" Price, 50 cents (stiff-paper cover only).

Mysteries of Genesis

Presented in this revised and enlarged edition in October, 1944, *Mysteries of Genesis,* by Charles Fillmore, is being welcomed by all Bible students. Containing an interpretation of the entire Book of Genesis, the key to the Bible, it offers a delightful adventure in metaphysics for those who aspire to greater understanding. The new edition of *Mysteries of Genesis* contains 400 pages (twice as many as the old one); yet the price remains the same: $1 for the book in the standard edition; $2 a copy in the de luxe edition.

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UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

Your Supply Cannot Be Withheld

As long as you submit to appearances of lack you will be ru by the lack that you see. But when you learn to look beyo limiting appearances to the Truth of God's abundance for y your supply cannot be withheld.

The Prosperity Bank plan was designed years ago to h people meet the problem of lack with positive Truth thoug and at the same time to open up God's storehouse of sup to them and bring abundance into their affairs by teach them to share their good with others.

The Prosperity Bank plan has helped thousands u thousands to meet the problem of lack successfully. It help you too. At the same time this plan provides an e way for you to share Truth with your friends by send gift subscriptions for UNITY. As you follow the Bank c Silent Unity will pray with you for your prosperity.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray me for a successful demonstration. I will use the drill seven weeks save $3 for the three *Unity* magazine subscriptions (one year e listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

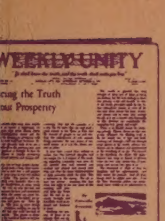
SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

Have you heard about WEEKLY UNITY?



Many persons become interested in one of the several Unity periodicals and continue to read it without investigating the others. If you are not acquainted with WEEKLY UNITY, you are missing the opportunity of receiving a friendly visitor that would me to you once each week with practical thoughts in ncise form.

WEEKLY UNITY, Unity's "weekly visitor," contains the following features:

ticles setting forth practical application of Truth prin-les—A message from Silent Unity—Lowell Fillmore's umn "Things to Be Remembered"—Accounts of an-ered prayer—Bible interpretation—A digest of se-ted current items from religious news appearing in ular publications.

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A year's subscription—fifty-two issues—is only $1.

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UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

APRIL

Edgar Daniel Kramer

When April stands tiptoe upon the hills,
With dewy lilacs tangled in her hair;
When April leans above the meadow rills
To glimpse the misty beauty mirrored there;
When April listens to the falling rain
That musically sighs o'er wood and wold;
When April dances to the glad refrain
That robins fling across the sun's bright gold—
In lifting blade, in trembling bloom and leaf,
In yellow daffodil, in violet
My heart is ever finding balm for grief,
My soul is flouting gloomy Olivet:
For in the breathing of new-wakened sod,
Lo, I sense immortality and God!